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OUR CHURCH HER CHILDREN AND INSTITUTIONS

IN THREE VOLUMES.

COMPILED AND EDITED

BY

HENRY COYLE — THEODORE MAYHEW — FRANK S. HICKEY

CONTAINING

An explicit exposition of Catholic Doctrine and pious practices.

Historical review of the Church in America since the landing of Columbus.

Authentic Sketches of the Religious Orders; their work and missions most entertainingly explained.

A Compendium of the leading societies connected with the Catholic Church in America.

VOLUME III

TERSE AND TIMELY ARTICLES

BY

CARDINAL GIBBONS
RT. REV. EDWARD P. ALLEN, BISHOP OF MOBILE
RT. REV. T. J. CONATY, D. D.
JOHN GILMARY SHEA
ELEANOR C. DONNELLY
LELIA HARDING BUGG
MARY E. DESMOND
AND MANY OTHER WRITERS OF NOTE.

MOST PROFUSELY ILLUSTRATED, MANY OF THE ENGRAVINGS BEING REPRODUCED FROM ORIGINAL PAINTINGS SPECIALLY DESIGNED FOR THIS BOOK.

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Nihil Obstat

PATRICK J. SUPPLE

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✠ WILLIAM

Archbishop of Boston

The Knights of Columbus.

One of the Grandest Fraternal Organizations Ever Instituted.

INDEED, one of the primary responsibilities which the Catholic layman owes in this country to his God and to his Church, is his zealous encouragement of these various societies and organizations. The society of Catholic laymen that stands preëminent in all work tending to Catholic unity is the order of the Knights of Columbus.

In this great Order may be gathered all Catholic men, whose object is the welding of such into one compact body, devoted to the interests of Catholicity. It has been well called "an apostolate of the laity." It has the approbation of the hierarchy, and many dignitaries of the church are enrolled as members.

While its predominant principles are fraternity and benevolence, the Order also aims to develop, by association, example and precept, the latent power of Catholics in the community, and to promote every energy consistent with good citizenship. It enjoins that every Catholic shall be fully equipped, and the equal of the best, in leading the way, if possible, in all that pertains to the highest in business, morality, social life and patriotism.

As originally planned the order of the Knights of Columbus was to be merely the Connecticut branch of the Massachusetts Catholic Order of Foresters, but receiving no encouragement from the larger organization, the originators decided to found a new order. Mr. James T. Mullen, first Supreme Knight, suggested the title, Knights of Columbus, and after some debate it was adopted. This was in 1881, and the first meetings were held in a small office. Later, a large hall was rented, as the membership increased rapidly.

On February 22, 1882, the first Council of the Order was instituted in New Haven and was named San Salvador. On March 29, 1882, a charter was granted the Knights of Columbus, by the State of Connecticut, allowing them to conduct a fraternal insurance business.

"It is worth while to examine this first charter of the Knights of Columbus," writes Judge Daniel J. Donahue, in an admirable sketch of the Order. "Made to do service for seven years, it was of the simplest kind and its provisions very limited. It merely provided that the persons named, and all such persons as might be associated with them, and with their successors, should be a body corporate, by the name of the Knights of Columbus of New Haven. The purpose of the organization was prescribed to be the rendering of mutual aid and assistance

to the members and their families. They had the power to have a common seal, to elect officers and agents, and to make by-laws, rules and regulations."

It is already shown that those who framed this charter did not realize the future magnitude of the Order. It was local in character, and even the name was associated only with New Haven. And from this small but fruitful shoot has sprung up the stately tree, which now stretches its branches, thick with "leafy honors," and flings its broad and grateful shadows over the length and breadth of our favored land, from the hills of the North to the sunny plains of the South, and from ocean to ocean. Throughout the country the Knights of Columbus are working harmoniously together in alleviation of human suffering, and standing in the foremost rank among the charitable associations of the day.

If men were what they might be, what they ought to be, and what they were destined by their Creator to be — benevolent and charitable — regarding one another as brothers, if they were Christians in practice as well as belief, then the true Paradise Lost would be found again on earth, and happiness, content and virtue would be found where poverty, misery and crime now degrade mankind.

At first the progress of the Society was slow, and it was not until three years had passed that a branch of the Order outside Connecticut was established. A Council was established at Westerly, R. I. and, in 1891 a Council was instituted in Brooklyn, N. Y. Four years later a Council was established in Manhattan, but it was in Massachusetts that the Order met with its greatest success, and Councils were formed in all the large cities and towns.

It having become apparent that the original charter was not broad enough, it was amended in 1889. It was in reality a new charter, and everything local was eliminated, and its purposes enlarged. The old charter provided only for mutual aid and assistance to members and their families, but the amended charter contained new provisions as follows:

1. The rendering of pecuniary aid to its members, and beneficiaries of members, and the exemption of such aid from attachment for debt or other liability. 2. The mutual aid and assistance of sick and disabled members. 3. Promotion and encouragement of social and intellectual intercourse among the members. 4. The provision for the establishment and maintenance of a reserve fund.

In fact, the new charter legalized the board of government, gave it authority to pass laws and rules for subordinate councils, and was chiefly the work of Supreme Knight John J. Phalen, of Bridgeport, Conn. In 1893, the charter was again amended, so as to legalize the national constitution. Beginning as a small local society in Father McGivney's parish in New Haven with a few members, the Order, in little more than twenty-five years, has spread to nearly every quarter of the union, to the Philippines, to Canada and Mexico, and the Knights now number one hundred and seventy-eight thousand, seven hundred and sixty-six members. With the progress of the Order its effort has extended to many new departments — free employment bureaus for Knights, care of sick and disabled Brothers, endowment of scholarships in Catholic schools and colleges, contributions of funds for the building of churches and chapels, support of missions for non-Catholics, and aid to Catholic institutions of many kinds. The Order has disbursed over two million, six hundred and eighty-seven thousand dollars

in smoothing and shaping the rugged pathways of life to accommodate the tender footfalls of thousands of orphans and beneficiaries. It has banded together for mutual advantage in America such a body of Catholics as no other similar society has done, and has proven itself an auxiliary to the Church in leading and persuading men to a better observance of their religious duty. It has relieved the anguish of the bread-winner on his death bed, with the assurance that his loved ones would be cared for, and provision made for their needs.

Benevolence and charity are words found in every dictionary — but not in the hearts of all men, and the formation of such a society as the Knights of Columbus to uphold and exercise these noble virtues has become a necessity. It is the duty of all good and well disposed men to join such an association, and to practise benevolence and charity not only to their fellow-members, but mankind in general.

The Order has its foundation in those universal instincts of humanity which teach us the necessity of mutual dependence, and the duty of mutual aid and comfort. It seeks to cultivate the social feeling; to draw closer the bonds of brotherhood; and to quicken into active exercise those finer sympathies of our nature, under the impulse of which the eye fills, the lip quivers, and the breast swells at the sight or the story of human suffering. Its principles are those of an enlarged benevolence; its morals are drawn from the sacred fountains of inspiration itself, while its great object, the protection of its members against the calamities incident to poverty, sickness and distress, is one of the most elevated to which human effort can be applied.

The great success of the Order in America has attracted the attention of Catholics in European countries, and already applications for permission to establish Councils in Ireland, England, and Australia, have been received by the National Council. There is a great necessity in these countries for voluntary associations for the purposes of mutual or general relief, to concentrate the means and efforts of individuals, in giving to the streams of their beneficence wider scope and a larger diffusion. The Knights of Columbus would do great work in such an extended field, and it is only a question of time when its arms will stretch through the world, and by ties of the most sacred character bind all its members together into one universal brotherhood of charity.

A peculiarity of the Knights of Columbus is, that provision for obtaining membership in the Order is made for those who are unable to pass the medical examination required for admission as insurance members, and for those who are beyond the insurable age. These two classes are admitted as associate members, and enjoy all the benefits of the Order, except the protection of the insurance fund. This insurance fund amounts to over one million, eight hundred and twenty thousand, nine hundred and ninety dollars well invested.

Since the advent of the Knights of Columbus into Massachusetts in 1892, the organization has increased rapidly, and the membership includes Catholics prominent in the professions and business life. The first branch of the Order was instituted in Charlestown, in April, 1892, and this was the beginning of its great progress through the State. The benefits to be derived through such an organization were quickly appreciated by Catholics, and they realized its wonderful possibilities. For a time it was impossible for the instituting officers to form

councils fast enough to meet the demands. In 1894, the Order in Massachusetts was created as a State organization, and from that time the field of influence and activity has been enlarged.

The true tests of the value of an institution are the exellence of its ends, and the fidelity and success with which the proper means are applied to the attainment of those ends. By these, the Knights of Columbus may safely submit to be tried. Its efficiency for the benevolent purposes of its institution has been severely tested and triumphantly sustained. The Massachusetts Knights of Columbus contributed five thousand dollars to Carney Hospital to endow a free bed for the use of members, and recently a committee was formed to raise funds sufficient to endow a free room for the Order in the Hospital. Working in another direction, the State Council founded the James E. Hayes Scholarship at Boston College, which is open to competition to any male Catholic for a four years' course.

In many other ways the Knights have done effective work in promoting and guarding Catholic interests in the cities and state. Another work in which the labor and influence of the chapter have been employed effectively is caring for the neglected and dependent Catholic children in connection with the Catholic Charitable Bureau, in Boston. As a proof of the value of this work, Father Anderson, manager of the Bureau, says: "Far from lessening in importance, it has continued to increase so that while originally intended as a central office to look after the the religious welfare of Catholic children in the care of state and municipal authorities, the Bureau has become a clearing-house for all cases of Catholic children that may be referred to it by priests, private societies, and institutions."

The Order has also an employment bureau, and its councils have become centres for distributing and mailing the literature of the Catholic Truth Society, doing good missionary work in this direction. The official organ of the Order is *The Columbiad*, Daniel P. Toomey, Manager. The paper is sent free to every member of the Order each month. It is well edited, attractive in make up, and has proved an effective medium of communication between the members throughout the country.

The Knights of Columbus insurance methods are sound, practical and well adapted to the needs of the fraternities. It is practically a five-year renewable term insurance. One enters and is assessed according to his age at a certain sum per month for five years; at the end of the five years if he wishes to remain insured, he may do so without a medical reëxamination or other requirements, except that his rate increases to the rate necessary for the age he has attained. At the end of each five years the term must be renewed, and the rates increased, until he is sixty years old, after which he pays a level monthly rate. The officers and representatives are selected from the insurance membership, and the associate member is simply a social member, with no voice in the conduct of the affairs of the Order.

Like all great progressive movements, the Order of the Knights of Columbus at first met with opposition and misrepresentation, but it served a good purpose. Bishop O'Reilly of Oregon, in referring to this opposition, in a letter read at a reunion of the National Council, wrote: "The Order is fortunate thus far in meeting with a sufficient amount of adverse criticism to stimulate its members

to increased activity and usefulness and this opposition I trust will continue, for like the Catholic Church, our Order will never have greater activity for good, and more loyalty from its children, than when it is misrepresented."

Cardinal Satolli, at a reception of the Knights of Columbus, in Buffalo, paid the Order the following tribute: "It is my firm and public opinion that the Knights of Columbus are entitled to the respect of all in social and civil life, as it is the first society in point of social and civil life in this country. This opinion, which has been strengthened by your standing in this city, will remain with me always. It shall be my duty when I go back to the Holy Father at Rome to publicly express my highest opinion of the Knights of Columbus."

In 1895, Cardinal Satolli also gave the Knights the Apostolic Benediction and official endorsement, as Apostolic Delegate. We reprint entire a letter from Cardinal Gibbons, and no greater praise or stronger endorsement could be given than this. It was written to Mr. D. P. Toomey, Manager of *The Columbiad:*

DEAR MR. TOOMEY: — I avail myself of this occasion to express to you my admiration for the Order of the Knights of Columbus. Glancing back over their past history, I am rejoiced to behold a vision of splendid achievements for God, religion, education and country. The Knights have gone about doing good, holding their religion aloft as a torch to attract the wanderers in the dark, and to illumine their pathway towards God.

Their tribute to Catholic education was made not many months ago, when the Catholic University became the grateful recipient of their lavish bounty.

And now, looking forward to the future — keeping ever in view their past record — I clearly foresee a continuation of the same noble work, of the same lofty spirit, and also a larger growth in membership.

I entertain, then, the hope that the unswerving loyalty to God and country which has distinguished the Knights in the past, will in like manner be the crowning glory of their future career.

Faithfully yours,

JAMES (CARDINAL) GIBBONS.

The Order has also received the endorsement of Archbishops Ireland, Messmer, Montgomery, O'Connell, and many other high dignitaries of the church, for they find in it the nucleus of an organization that may be used for any useful purpose. The Rev. Patrick Lynch of San Francisco, predicts that "The time will come when it will be a disgrace for any Catholic gentleman not to be a member of the Knights of Columbus."

In New York there are fifty-two councils in the boroughs of Manhattan, Bronx and Richmond, and all are engaged in charitable work. There is an annual Memorial Mass for the repose of souls of deceased members each year at St. Patrick's Cathedral, and an annual celebration of the discovery of America, which is held at Carnegie Hall on October 12, at which fitting tribute is paid to the Catholic discoverers, explorers, missionaries, soldiers and statesmen who adorn the pages of American history.

State Deputy Daniel F. Buckley, of the Massachusetts State Council, who has done good work for the Order, in his recent report says, "Councils should stand for the highest and best Catholic thought and activity, and to fulfill their proper mission, they should be educational factors in the community. To-day when there is so much that is cheap and nauseating in the press, and in so-called literature, it is our duty as Catholics to open up to our members generally, the rich treasures of our own Catholic literature. A select library could be purchased with comparatively slight expense, and would be of advantage to the Council members . . . Let us appreciate our power for doing things. Let us be alive

to the situation. We have done much, but there is a great field before us." The report is well-written and interesting, and contains much "food for thought." The Massachusetts State Chaplain is Rev. James N. Supple, and his enthusiasm, zeal and hard work for the Order, his counsel and wise advice, his cheerful response to every call, have endeared him to the members, and have won their appreciation and gratitude.

The National Headquarters are at New Haven, Conn., Edward L. Hearn is Supreme Knight, and Daniel Colwell, National Secretary. Rev. J. J. McGivney, brother of the founder of the Order, is National Chaplain.

The Knights of Columbus recently celebrated their Silver Jubilee. In this comparatively brief period, the organization has accomplished marvellous results. The founders never anticipated such richness of fruitage and such wealth of beneficent accomplishment. The little band of devout young Catholics in New Haven, Conn., known locally only as St. Mary's Young Men's Club, little thought that it was planting the seeds of a movement which would in twenty-five years expand to every State in the Union, to Canada, Mexico, and the Philippines, and attain a membership of two hundred thousand representative men of the Catholic Church!

The Rev. Michael J. McGivney, a curate at St. Mary's Church, New Haven, took a warm interest in St. Mary's Club, and when the members decided to affiliate with the ancient Order of Foresters they consulted Father McGivney, who went to Hartford to see Bishop McMahon, but his mission was a failure, and the Bishop did not approve of the project. The members of the club dropped the matter, but Father McGivney, with prophetic discernment, saw the possibilities of the movement of an organization combining the best insurance and social features, grounded on principles in harmony with the Church, and like Columbus, he persisted in formulating and devising his plans. He interested nine well-known Catholic citizens of New Haven in his plans, and the following men formed a mutual benefit society:

Rev. Michael J. McGivney, James T. Mullen, Daniel Colwell, Cornelius T. Driscoll, Matthew C. O'Conner, William M. Geary, John T. Kerrigan, M. E. Tracy, William H. Selwood, and James J. McMahon.

At the next meeting five or six more names were added to the list, among them that of the Rev. P. J. Lawlor, pastor of St. Mary's Church. Father McGivney went to Boston, and called on the officers of the Catholic Order of Foresters, but he again met with disappointment, as the Order did not like the plan. Nothing daunted, Father McGivney proposed the formation of an original society, at the next meeting, and the members entered into the plan with enthusiasm. Father McGivney suggested as a title, "The Sons of Columbus," but Mr. James T. Mullen, who later was elected the first Supreme Grand Knight of the Order, thought that Knights of Columbus would be better, and this title was unanimously adopted. Thus, through the energy and persistence of one man, the Knights of Columbus was organized on February 2, 1882, and was incorporated by the State Assembly of Connecticut on March 29, 1882, and granted a charter.

Michael Joseph McGivney was born in Waterbury, Conn., August 12, 1852. He attended the schools of his native town, and feeling a call to the religious life, he entered the College of Ste. Hyacinth, Canada, in 1867, and studied there for

two years. He continued his studies at Niagara University and St. Mary's College in Montreal, until 1873, when he entered St. Mary's Seminary, Baltimore. After completing the course of philosophy and theology, he was ordained a priest by Cardinal, then Archbishop, Gibbons, on December 22, 1877. After his ordination he was appointed as curate of St. Mary's Church, New Haven, where he remained for seven years, during which time he founded the Knights of Columbus. In November, 1884, he was appointed as pastor of St. Thomas' Church, Thomaston, Conn., where he remained until his death, August 14th, 1890. Peace to his soul!

The Twenty-fifth Annual Convention of the Knights of Columbus was held at Norfolk, Va., in August, 1907, at the Jamestown Exposition. The convention was a great success in every way, and the occasion was a notable one in the history of the Order.

ELECTION OF OFFICERS.

The following officers were elected at the convention: Edward L. Hearn, Supreme Knight; James A. Flaherty, of Pennsylvania, Deputy Supreme Knight; Dan Colwell, National Secretary; P. J. Brady, National Treasurer; Joseph C. Pelletier, National Advocate; Dr. E. W. Buckley, of St. Paul, National Physician; W. D. Dwyer, of Wisconsin; Victor J. Dorr, of Georgia; John H. Reddin, of Colorado; Joseph A. Mercier, of Montreal, Canada; C. T. Smythe, of Nebraska; Henry W. Herbert, of New York, National Directors.

Mr. Edward L. Hearn, Supreme Knight of the Order, was born in Boston, August 2, 1865, on old Fort Hill. He attended the public schools and then went to Framingham, where he learned the shoe trade. Later he entered the employ of Hosmer Codding & Co., Boston, a large wholesale shoe house, and was connected for many years with that concern as travelling salesman. He is a charter member of Cœur de Leon Council, No. 87, of Framingham, and was its first Grand Knight. He worked hard in the interests of the Organization, and with the assistance of others, succeeded in building up a most creditable council. In February, 1895, he was elected a delegate from the Massachusetts State Council to the National Convention, and in March of the same year he was chosen to the National Board of Directors of the Knights of Columbus. Supreme Knight Hearn resides at 10 Eames Street, Framingham, and is very popular and esteemed by all his fellow-townsmen.

One of the features of the opening session of the 1907 Convention was the report of National Treasurer P. J. Brady, showing that the Order had two million five hundred and thirty-one thousand dollars in its treasury, and that during the year the Order paid in death claims three hundred and fifty-eight thousand, five hundred dollars, and invested in safe securities more than two hundred thousand dollars. The total receipts of the treasurer during the year were eight hundred and fifty-six thousand, five hundred and fifty-seven dollars.

His Grace, Archbishop Glennon, addressed the Convention on behalf of the Board of Trustees of the Catholic University of America. At the last meeting of the Board, he stated, it was pointed out that in order to secure the seventy

thousand dollars annual income necessary to meet the running expenses of the institution, five hundred thousand dollars was required in addition to the present invested funds of the University, aggregating at one million dollars. In considering the ways and means of raising the amount, the trustees of the University thought of the Knights of Columbus as the most representative body of Catholic laymen, and appointed a committee to lay the matter before the next National Convention of the Order. The Archbishop urged that the Knights of Columbus concentrate their efforts on this worthy object, and pointed out that it would mean a contribution of not more than three dollars from each member, and that five or six years might be allowed for its collection. The Convention was unable to take immediate action on the matter on account of the limitations of the constitution of the Order. It was decided, however, the end could be accomplished by voluntary subscriptions on the part of various Councils.

Through the influence of the Knights of Columbus of Colorado, October 12th, Discovery Day, has been made a legal holiday in that State, and work in this particular was commended to the attention of the Knights in other States of the Union. At the banquet of the Knights at the Convention the Apostolic Delegate gave utterance to two messages from the Holy Father, Pius X. To the American people His Holiness extended his respects and blessings. To the Knights of Columbus he sent his love in a message of enthusiastic encouragement and God-speed!

Catholic Knights of America.

THE Catholic Knights of America is a fraternal beneficiary society. It was founded in 1877, and its membership is confined to the United States. It has paid out many millions of dollars for sick and death benefits. The Society is largely identified with the South and West, though its Lodges are found in many States of the Union. It has over thirty thousand members, and has urged the amalgamation of all Catholic fraternal societies, by having them consolidate with the Catholic Knights of America.

It appeals to the military idea, which has always proved popular among such societies, by organizing a uniformed rank, with special tactics and drill. The Society has many prominent men among its members. At one of the Conventions at Omaha the Most Rev. Archbishop Gross said, in part: "You are to remember it well, Catholic Knights of America, not of France, or Germany, or Ireland, or Spain, or Italy; you are natives of this great Republic, and have sworn allegiance to the Constitution. Be true to your country. Unless you wish the downfall of your Society, vote not for a candidate because he is German, or Irish, or French, or belongs to any nationality, but vote for him who is, as you know, a staunch and true upholder of the Constitution of the United States of America." He added, "If you, my Catholic brothers, are what you should be, and I doubt not but you are loyal and true, you will render useless the existence of all secret societies, and we have but one answer to give all those who speak to us about joining any society; namely, join the Catholic Knights of America, that noble band of Catholic Knights. They have all the advantages and insurance of other societies, and have no secrecy, for that which is honorable and pure loves not darkness." The banner of the Order is a blazing cross, "*In Hoc Signo Vinces*," the cross and the flag, the stars and stripes.

Catholic Order of Foresters.

A Fraternal and Benevolent Society of Which We All Feel Proud.

THE Catholic Order of Foresters was organized at Chicago in 1883, by a member of the Massachusetts Order of Foresters, and a number of other Catholic gentlemen belonging to the Independent Order of Foresters, because of the desire of the Church to have those of the Faith, who wish to join societies of this character, select those which recognize and coöperate with the Church. The Catholic Order has no affiliation or connection with any other Order of Forestry, though it employs similar insignia and emblems, has a ritual modelled upon the Robin Hood legend, and a system of government like those of other and older Forestic Orders. The founders believed that unity through Catholic organizations is one of the great instruments in perpetuating and spreading the truths of the Church. The Order confines its activity principally to the northwestern States of the Union and to the Canadian Dominion. It pays endowment, sick and funeral benefits by means of assessments. It has more than one hundred and twenty-seven thousand members, and its yearly beneficiary payments exceed one million, two hundred and fifty thousand dollars. Illinois has the largest membership, thirty-seven thousand two hundred and fifty. The Province of Quebec has twenty-one thousand; Wisconsin, fourteen thousand; Minnesota, thirteen thousand; and Ohio and Ontario about nine thousand each. The cash surplus, invested in State and municipal bonds, amounts to one million, five hundred thousand dollars. All claims are promptly paid. The membership comprises Americans, Irish, Germans, French, Polish, Bohemians, Italians and Lithuanians. Chicago has one court composed exclusively of negroes, and Canada has a court of Indians. One of the features of the Order is the Side Rank. All members do not belong to this branch. Its mission is to furnish amusement after the heavy work of Conventions, and it requires a complete set of paraphernalia, and includes elaborate ceremonies.

The Massachusetts Catholic Order of Foresters, like most other fraternal organizations, found its origin in the charitable dispositions of a few benevolent men now honored as its founders who believed that much good might result from the formation among Catholics of a society that would supply benefits of a more appreciable character than those offered by other organizations then existing.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

A meeting was held in Boston February 16, 1879, for the purpose of forming a Catholic Mutual Benefit Society, and forty-two gentlemen were present. In the discussion of the situation it was the opinion of most of those present that the Ancient Order of Hibernians and other organizations fulfilled the mission of benefit or benevolent societies. Finally, Capt. Dennis F. O'Sullivan offered a suggestion that appeared feasible — the formation of a Catholic Insurance Organization, and a committee of eleven, with Captain O'Sullivan, were appointed to plan and to draft a constitution for the governing of the new society. The enthusiasm of the committee relaxed, but Captain O'Sullivan persisted in advocating the plan, and undaunted, he drafted the new constitution. The original draft, as preserved at the headquarters of the Order in Boston, bears enduring testimony to the thoughtfulness and wisdom which characterized Captain O'Sullivan's work, and in these later days reveals to the great body of his fellow-foresters the prophetic foresight exercised by this veritable "Father of the Order," who planned wisely not only for the needs of his own time, but for the benefit of succeeding generations.

The preamble and constitution were submitted to His Grace, Archbishop Williams of Boston, for approval, and the Order was formerly organized by these gentlemen: Captain Dennis F. O'Sullivan, Florence A. Lawler, James J. Lanigan, Michael Edmonds, Jeremiah J. Sullivan, Joseph Stewart, Thomas Ray, William Cook, and John McLaughlin. Later they were joined by Humphrey H. Sullivan, and the body, as a company of incorporators, held a meeting July 29, 1879. As a governing body, the officers were elected as follows: Captain O'Sullivan, Right Worthy High Chief Ranger; Humphrey H. Sullivan, Right Worthy High Vice-chief Ranger; Florence A. Lawler, Right High Permanent Secretary; Jeremiah J. Sullivan, Right High Permanent Treasurer; Michael Edmonds, Right Worthy High Senior Conductor; Joseph Stewart, Right Worthy High Junior Conductor; William Cook, Right Worthy High Inside Sentinel, and John McLaughlin, Right Worthy High Outside Sentinel.

The object of the Order as set forth in its articles of organization, is for purely charitable purposes in the promotion of Friendship, Unity, and Christian Charity among its members; friendship, in assisting each other by every honorable means; unity, by uniting for mutual aid, and in making suitable provisions for the widows, orphans or dependents of deceased members; Christian charity, in doing unto others as we would have others do unto us.

The promoters planned their Order as one for people in moderate circumstances, and decided that it must be supported by moderate assessments, and with the policy payable at death. The amount of the insurance policy was fixed at one thousand dollars, as this would cover the expenses entailed by illness, funeral expenses and other payments that many families are not always prepared to meet when death visits their homes.

The distinguishing characteristics of the Order are that its membership is wholly Catholic, and is confined almost wholly to Massachusetts, there being but one court outside the state, and that one, which is located in Rhode Island, is included only by special concession. This rule has been an important factor in preserving harmony in the Order, and in contributing to the success of the Society as a fraternal organization.

The plan of graded assessments prevails, according to the age of members at the time of entrance, and there is no "step-rate" increasing with the passing of years to offer a burden to the older members. The assessment plan, as followed, has demonstrated itself as the safest and most economical possible under its conditions of membership.

The privilege of membership to women was extended in 1894 through the chivalrous efforts of Captain J. G. Fennessey. At the annual convention in 1891 he made an address as High Chief Ranger, recommending the admission of women, and at two later conventions, but without success. The change served to materially increase the Order, and contrary to some expectations and prophesies, the women members have proved good insurance risks.

From the beginning the organization has been a practical union of practical Catholics. Besides its death benefits, its resources offer assistance in sickness and other distress. The fulfilment of all its obligations is guaranteed by its Emergency Fund, which amounts to over one hundred and twenty-two thousand dollars, and this fund is constantly increasing, through the recurring assessments. It is intended as a security against any epidemic, or any disaster that might cause an unusual number of deaths at any one time.

The development of the social side of the Order has kept pace with the business advancement. Closely allied with its social work has been its public ritualistic work. Much educational work has also entered into the life of the Order, and this reached its climax in the establishment of a perpetual scholarship in St. John's Seminary, as a memorial to Hon. Owen A. Galvin, formerly High Chief Ranger of the Order. The scholarship was founded by general contributions, and is open for competition among young members or sons of members of the Order. The organization has always enjoyed and received the coöperation of the Catholic clergy, and nearly two hundred priests are enrolled as active members. Archbishop Williams, in speaking of the Order, said, "I am proud of it, for it is an organization that is a friend to those who need a friend most, and its friendship is shown when friendship is most needed." "The continued existence and the increasing usefulness of any Catholic Society depend, in the last analysis," says *The Ave Maria*, "upon its working in harmony with the bishops and priests of the Church, not in slavish subjection to ecclesiastical authority in indifferent matters, but in the cordial coöperation that marks the sane, as well as zealous lay apostle. A Catholic organization at odds with the bishops is plainly in the first stages of disintegration, and for that matter, lacks any real *raison d'être.*"

The amount of money paid to members in death benefits is nearly two million dollars. All benefits are payable immediately at death, and the Order has never had occasion to dispute a claim. The Courts of the Order may be divided into three classes, those composed exclusively of men, those composed exclusively of women, and mixed Courts composed of both sexes. The Order at present numbers twenty thousand four hundred members. It has certainly accomplished its mission, and has lived up to all its principles and promises. The initiation fee is three dollars, and one assessment for reserve fund fifty cents. The assessment for mortuary fund ranges from ninety cents to one dollar and a half. Should

a member die immediately after initiation, he is entitled to the one thousand dollars, the same as the oldest member.

The Knights of St. Rose, the Second degree of the Massachusetts Catholic Order of Foresters, was instituted September 19, 1886, and meets at St. Rose Hall, Boston, twice each month. They own and occupy a fine building at 17 Worcester Street, Boston, known as St. Rose Hall. It contains two halls for meetings, etc. There is also a recreation room, a reading room supplied with papers and magazines and a reference library. Every member of the Massachusetts Catholic Order of Foresters is eligible to membership in the Social Division. The second meeting of the month is usually devoted to an entertainment of some kind. Members of the Social Division under fifty years of age, who pass the medical examination, are eligible to membership in the Insurance Division. The beneficiaries of deceased members of Insurance Division receive a sum equal to the amount of one assessment to members of Insurance Division not exceeding five hundred dollars. About forty thousand dollars has already been paid to deceased members.

The Massachusetts Foresters' Home Association was formed recently to found a Home for aged Foresters. A circular has been issued which says: "The Massachusetts Foresters' Home Association, with principles based on the experiments and experiences of similar philanthropic societies, is an admirable charity, and appeals specially to all Foresters whose humane dispositions compel them to approve all benevolent effort, and who hopefully, loyally and voluntarily support beneficent purposes and practices." The Association will soon be incorporated under the laws of the State.

The Ancient Order of Hibernians. A Society Composed of Leading Irishmen of the Country.

THE Ancient Order of Hibernians is a society composed of Irishmen by birth or descent, and who are practical Roman Catholics. It was originally founded in Ireland, about the year 1565, by Rory Oge O'Moore, in the county of Kildare, Ireland. In that year the Earl of Sussex issued a proclamation that any priest found in the Province of Leinster would be put to death. It was then that O'Moore organized the Defenders, and made arrangements with the persecuted clergy to erect rude altars in the mountains, that the people might attend Mass. Without printed constitutions or a code of laws for their guidance, the little band of patriots met in the mountain fastnesses, bound together by sacred ties and united for a common purpose, to resist despotism and tyranny. Rory sent out fleet-footed and trusty messengers to inform the faithful where and when the priest would next offer up the Holy Sacrifice.

The Defenders continued under different leaders, after the death of Rory O'Moore, who was murdered in 1578, by a kinsman, until they became affiliated with a secret organization, known as the Confederation of Kilkenny. In 1864, rewards of five pounds sterling were offered by the English government for a priest's or a wolf's head. Any person giving shelter to a priest should suffer death and the loss of their property. Any person knowing the place of concealment of a priest and not disclosing it to the authorities was publicly whipped and his ears cut off. To quote from that splendid work, "The Story of Ireland:" "The eighteenth century was the era of persecution in which the law did the work of the sword. Then was established a code framed with the most diabolical ingenuity to extinguish natural affection, to foster perfidy and hypocrisy, to petrify conscience, to perpetuate brutal ignorance, to facilitate the work of tyranny, by rendering the vices of slavery inherent and natural in the Irish character, and to make Protestantism almost irredeemably odious as the monstrous incarnation of all moral perversions. Having no rights or franchises; no legal protection of life or property; disqualified to handle a gun even as a common soldier or a gamekeeper; forbidden even to acquire the elements of knowledge at home or abroad; forbidden even to render to God what conscience dictated as His due; what could the Irish be but abject serfs? What nation in their circumstances could have been otherwise? Is it not amazing that any social virtue could have survived such an ordeal? That any seeds of good, any roots of national greatness could have outlived such a long, tempestuous winter?"

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

At last, after a century of "martyrdom not surpassed by any holocaust of the Colosseum," Catholics were granted the right of public worship in 1745, and it was no longer necessary to post sentinels to give warning of the approach of the English soldiers when adoring the living God in the Holy Sacrifice of the Mass. But bigotry dies hard, and the Catholics suffered persecution for more than another hundred years, as in 1847, the time of famine, when England used hunger as an instrument of torture, to persuade and compel the Catholics to renounce their religion. Edmund Burke says the crimes of the English against the Irish people may justly be regarded as one of the blackest pages in the history of persecutions.

"But through all the penal laws and oppressions, God, as if by a miracle, preserved the Faith, virtue, vitality and patriotism of the Irish race."

On the establishment of Catholic Emancipation in Ireland in 1829, the Society was re-organized under its present name as a beneficent and nationalist organization. In 1836 a few of the members who had emigrated to America proposed to organize a branch of the Order in New York City, and they wrote to some of the officers in Ireland and received a cordial letter of approval, which the Rev. Dr. Shahan calls "as good a patent of nobility as was ever conferred by king or kaiser, for there is wanting in it no essential of the Christian religion, no element of our liberal modern humanity." It reads as follows:

"Brothers, greeting: Be it known to you, and to all it may concern, that we send to our few brothers in New York full instructions with our authority to establish branches of our Society in America. The qualifications for membership must be as follows:

"First, all members must be Roman Catholics, and Irish or of Irish descent, and of good and moral character, and none of your members shall join in any secret societies contrary to the laws of the Catholic Church, and at all times and at all places your motto shall be: *Friendship, Unity, and True Christian Charity.* You must love with dissimulation, hating evil, cleaving to good. Love one another with brotherly love, without preventing one another. Let the love of brotherhood abide in you, and forget not hospitality to your emigrant brother that may land on your shores; and we advise you, above all things, have natural charity among yourselves.

"Also be it known unto you that our wish and prayer is that when you form your society in many cities or towns you will do all that is in your power to aid and protect your Irish sisters from all harm and temptation, as the Irish woman is known for her chastity all over the world. Some of them may differ from you in religion, but, brothers, bear in mind that our good Lord died for all; therefore be it known unto you that our wish is that you do all that you can for the Irish emigrant girls, no matter who they may be, and God will reward you in your new country, and doing this you will keep up the high standing and honor of the Irish in America.

"We send these instructions to you hoping you will carry them out to the best of your ability. Be it known unto you that you are at liberty to make such laws as will guide your workings, and for the welfare of our old society, but such laws must be at all times according to the teachings of the Holy Catholic Church

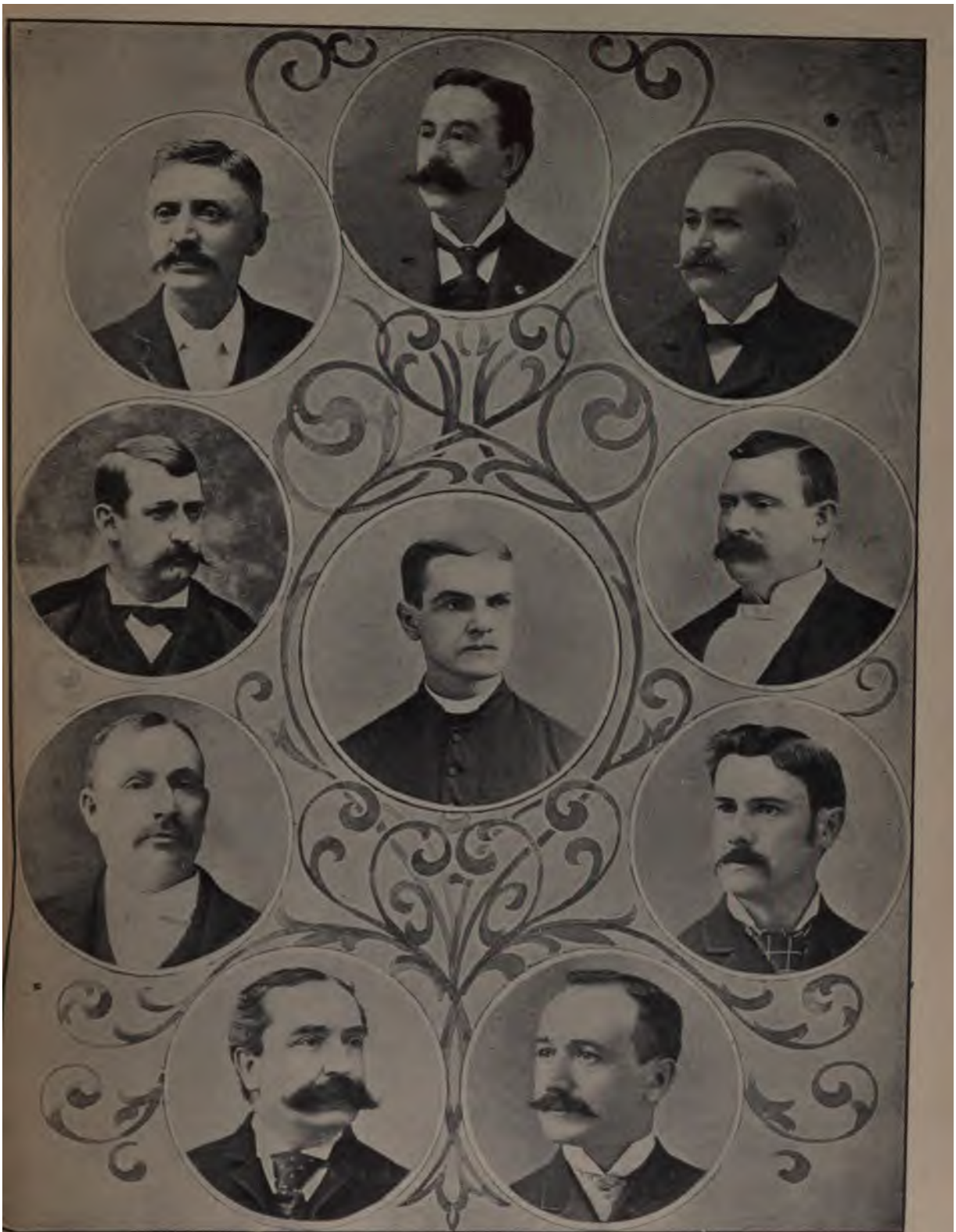
and the obligation that we send you and all of your workings must be submitted to any Catholic priest when called for.

"We send you these instructions, as we promised to do, with a young man that works on the ship, and who called on you before. Send a copy to our late friend that you spoke of, and who is now working in Pennsylvania. Hoping the bearer and this copy will land safe, and that you will treat him right, we remain your brothers in the true bond of friendship, this 4th day of May, in the year of Our Lord, 1836." The letter was signed by fourteen members.

There was no necessity for protection from a tyrannical government in this country, but the Order aimed to unite all Irish Catholics in a bond of unity, friendship, and true Christian charity, to help the needy, console the afflicted, and bury the dead; to aid and protect the Irish emigrant and to shield the Irish emigrant girl from immoral influences. Branches and divisions were organized in New York, Pennsylvania, Ohio, Illinois and all over the Union. In 1883, the Order had sixty thousand members, with over a million dollars as a fund for aid in sickness, and for widows and orphans. In 1876 an organization in the mining districts of Pennsylvania, known as the Mollie McGuires, became in bad repute owing to some murders which had been committed. Arrests followed, and among those taken were a few members of the A. O. H., who were accused of the crimes and convicted. But the rank and file of the Order had no knowledge that the crimes were about to be committed, and no member of the Order could belong to any secret organization such as the Mollie McGuires. When these men joined the A. O. H. they concealed the fact that they were members of such an organization, that encouraged or permitted murder. The National and State Conventions throughout the country, in 1876, repudiated the Mollie McGuires and their acts, and with the breaking up of that society came the reorganization of the Ancient Order of Hibernians in the coal regions, and its benevolent, moral, fraternal and religious professions again reasserted themselves.

Until 1878 the Constitution called for all National conventions to be held in New York City. But in 1879, the convention was held in Boston, and some of the New York and New Jersey branches refused to send delegates there, or to recognize the officers elected at that convention. At the convention held in Philadelphia a year later the trouble was happily adjusted. The Order continued to grow until it became the most influential Irish Catholic Society in the world. The members, as a body, and as individuals, contributed to every good cause, such as the erection of schools and orphan asylums, the poor in Ireland, and the Order gave thousands of dollars toward the building of a church in Rome, dedicated to St. Patrick. It sent three thousand dollars to Charles Stewart Parnell to aid him in his fight for Home Rule in Ireland. In 1884, the Order in the United States suffered from schism, the smaller branch taking the title Ancient Order of Hibernians, Board of Erin, and remaining affiliated with the Order abroad, while the larger number reorganized as the Ancient Order of Hibernians of America. The two branches in this country finally reunited in 1898.

At the National Convention held at Omaha, in 1894, it was voted to levy an assessment of seventy-five cents from every member of the Order for the endowment of a Hibernian chair in the Catholic University at Washington, D. C., for



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1907
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JAMES J. REGAN.

ELECTED HEAD OF THE GREAT AND ANCIENT ORDER.

James J. Regan, elected National President of the Ancient Order of Hibernians, was born at Coothill, County Roscommon, Ireland, July 10th, 1867. He was educated in the National schools of Ireland and later was assistant teacher for three years. In 1883 he went to Montreal, Canada, and two years later came to St. Paul, Minn., and entered the St. Paul National Bank, where he was employed until 1904, when he engaged in the steam power business. The same year he was elected a member of the Legislature. He resigned as Assemblyman in February, 1907, to become Superintendent of streets of the city of St. Paul, which position he still holds. In 1903 Mr. Regan was elected State President of the Ancient Order of Hibernians, which office he held for two terms. At the National convention held at Saratoga in 1906 he was elected National Vice President of the Order, serving two terms. Mr. Regan was a charter member of St. Paul Council, Knights of Columbus, and prior to his election to the office of State President of the A. O. H. was Deputy *Grand Knight of the council*. He is married and still resides in St. Paul.

Mrs. John J. Douglass

Standing, *Left to Right:*— Mrs. Mary O'Brien, Mrs. Margaret Hill, Mrs. Elizabeth Merrigan, Mrs. Mary O'Neil, Miss Annie Fennelly, Mrs. A. McKenna, Mrs. Mary Verry, Mrs. Catherine Ellis.
Sitting, *Left to Right:*— Mrs. Mary Garvey, Mrs. Ellen L. Power, Mrs. C. B. Donoghue, Mr. Joseph L. Daisy, Miss Gertrude Walsh, Mrs. Julia A. Walsh, Mrs. Emma Walters.
Miss Alice Cutliffe.

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Photo by Conlin, Boston.

DEGREE STAFF
"ALMA MATER" COURT, M. C. O. F.

A GROUP OF A. O. H. LEADERS AND THEIR FRIENDS.

Courtesy of "Republic."
From Photo by "Boston Herald."

MR. ANDREW PETRY.

REV. FRANCIS C. KELLEY, D. D.

CHAPEL CAR, ITS RECTOR AND DONOR.

ASST. DIST. ATTORNEY,
M. J. DWYER.

BISHOP McFAUL,
FATHER OF THE FEDERATION.

By Courtesy of "Republic."

MONSIGNOR TEELING OF LYNN
PROMINENT FEDERATION WORKER.
PROMINENT IN THE CATHOLIC FEDERATION IN BOSTON.

BISHOP HENDRICK, OF CEBU,
WHOSE ADDRESS ON CONDITIONS IN THE
PHILIPPINES WAS A MASTERLY SUMMARY
AT CONVENTION.

the purpose of teaching the Irish language, history, and literature. Before the close of the National Convention held at Detroit, 1896, the fifty thousand dollars was collected, and in the hands of the treasurer, Bishop John Foley, of Detroit, and National Chaplain of the Order. The endowment of the chair took place in October of the same year at the University and the exercises were attended by Archbishops Williams, Corrigan, Riordan, Ryan, Feehan, Chappelle, Elder, Katzer, Ireland, Kain, Hennessy, and Bishops Foley, Maes, Horstmann, and Farley, then auxiliary bishop of New York. The delegation of the Ancient Order of Hibernians occupied places on the platform with the Archbishops and Bishops. Cardinal Gibbons presided and accepted the money, as chancellor of the University. The Rev. Father Henehy, a graduate of Maynooth College, was appointed as teacher of Celtic language, literature, and antiquities. His courses of instruction are old Irish grammar, middle Irish texts, etc. The work is now in charge of Professor Joseph Dunn, a man of excellent training and ability, devoted to the cause.

The National Hibernian, Washington, D. C., is the national organ, and it is the best fraternal paper of its kind published in the United States. It has an able editor, Mr. P. J. Haltigan, who has devoted to his work his best thought, energy and zeal.

A Ladies' Auxiliary to the American Order was organized in 1894, and has since been authorized by the Order to work in conjunction with it. The auxiliary has made wonderful progress during the past few years, and the membership is now about fifty thousand. Their purpose is to assist the A. O. H. in perpetuating the memory of their forefathers, in promoting love for the Mother Church and country, in aiding sick and distressed widows and orphans, and to find them homes and employment. The Ladies' Auxiliary endowed a ten-thousand-dollar scholarship in Trinity College as a supplement, in a way, of the gift of the Order to the Catholic University.

Military drill is a prominent feature in some of the Branches. Several companies have been organized and companies already in existence have been formed into regiments in some of the states. Care is taken to keep the Order out of politics of any description. The Order has taken an active part in the crusade against the "stage Irishman," and the evil has now almost vanished from the American stage.

PREAMBLE:

The members of "THE ANCIENT ORDER OF HIBERNIANS" in America declare that the intent and purpose of the Order is to promote FRIENDSHIP, UNITY AND CHRISTIAN CHARITY among its members by raising or supporting a fund of money for maintaining the aged, sick, blind and infirm members, for the payment of funeral benefits, for the advancement of the principles of Irish nationality, for the legitimate expenses of the Order, and for no other purpose whatsoever.

The motto of this order is "FRIENDSHIP, UNITY AND CHRISTIAN CHARITY."

FRIENDSHIP shall consist of helping one another and in assisting each other to the best of our power.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

UNITY, in combining together for mutual support in sickness and distress.

CHRISTIAN CHARITY, in loving one another and doing to all men as we would wish that they should do unto us.

I. This Order is to be formed exclusively of practical Catholics. Therefore, each member is expected to comply with all his Christian duties.

II. Should any of the members fail in the above, and, instead of giving edification and encouragement, become a stumbling block and a disgrace to the Organization, such a one, after proper charitable admonition, unless there be an amendment in his conduct, shall be expelled from the Order.

III. In order, however, that all may be done with justice, Christian charity and edification, there shall be in each county a Chaplain, appointed by the Ordinary of the Diocese, to be consulted by the Division before determining anything relating to morality or religion.

IV. The Chaplain in each county shall see that nothing is done or countenanced within his jurisdiction which is contrary to the laws of the Catholic Church, the decrees of the Plenary Councils of Baltimore, and the Synodical Constitutions of the Diocese. In any difficulty or doubt which he may not be able to solve, he shall consult the Ordinary of the Diocese.

V. All Divisions of this Order shall adopt the foregoing Preamble, and their special Constitution and By-Laws shall be in harmony with the Constitution and By-Laws of this Order.

Every member must receive Holy Communion during the Easter time at the place and the time appointed by the Division. In case a member is legitimately impeded from complying with the above, he must furnish the Division with satisfactory evidence that he has received the Easter Holy Communion at some other time and place. A member who fails to comply with this law shall be punishable with suspension after due trial. At the death of a member the Division has a Mass offered at his parish church.

Persons between the ages of sixteen and forty-five years, if in good bodily health, are entitled to beneficial membership. Persons over forty-five years of age are admitted to honorary or non-beneficial membership, and are entitled to all the rights and privileges of beneficial members, except sick and death benefits. Within the membership of the Ancient Order of Hibernians are found opportunities for fraternal intercourse with men of their own race and creed; for acquiring a knowledge of history, literature, and achievements of their race; for the development of their literary, musical, dramatic or oratorical talents, and for their general, intellectual and moral upbuilding. The National Officers are as follows:

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

NATIONAL DIRECTORS.

MATTHEW CUMMINGS, National President, *Neponset, Mass.*
JAMES J. REGAN, National Vice-President, *St. Paul, Minn.*
JAMES T. CARROLL, National Secretary, *Columbus, Ohio.*
JOHN F. QUINN, National Treasurer, *Joliet, Ill.*
REV. JOHN B. KENNEDY, National Chaplain, *Danbury, Conn.*
P. T. MORAN, *Washington, D. C.*
DR. W. J. O'BRIEN, *Philadelphia, Pa.*
REV. M. J. BYRNE, *Lajayette, Ind.*
MAJOR E. J. McCRYSTAL, *New York City, N. Y.*
JOHN T. KELLY, *Milwaukee, Wis.*

The Young Men's Catholic Association of Boston.

A Society Composed of the Flower of Our Younger Generation.

THE Young Men's Catholic Association of Boston made its bow to the public in its capacity of a leader in the social forces of Catholic Boston, and in so doing scored a series of brilliant annual triumphs, each one of which has seemed in some way to eclipse the glories of its predecessors.

While thirty-one years of life may seem but a short span for either an individual or an organization, yet, when measured by the lives of somewhat similar societies that have been born and have died during that period, the life of our Association seems relatively long, and also seems suggestive of a divine purpose in keeping it alive for further service, where so many others have been allowed to fall by the wayside. Even in the life of an individual, thirty-one years is long enough to allow those who were members in its early days to look back through the vista of years that have brought wisdom and a clearer vision in some things, and in so doing to realize more than they did then what the Association has meant for them; what it did by bringing them into close contact with others of their own faith and years; what it did by mutual encouragement and in developing latent talents and giving them scope to work; how all this, at a time when our people had hardly commenced to feel their strength, meant often the difference between failure and success in the fight for a place on the first rung of the ladder up which they must climb in the battle of life.

The logical effect of this has been felt in the recent history of the Association. These men and others have begun to see that an organization that has done this much with but limited means at its disposal, forced, in fact, to a steady fight for mere existence, could, with larger means, in a broader field, greatly increase the scope of its usefulness among the generation that is now coming to the front. This feeling found expression at the banquet on the thirtieth anniversary of the Association, a little over a year ago, and the seed then sown has since been bearing fruit. The membership of the Association has been increased by the addition to its rolls of the names of over two hundred young men who are willing and anxious to be identified with this coming extension of the field and work of the organization. These men will make their influence felt in the near future, and the plans already laid for an increase in the attractions of our cosy club house will have the benefit

of the push and enterprise that comes with the infusion of new blood into any society.

The talk of a "Catholic Centre" was by many considered to be at best but a pleasant dream, impossible of achievement. But even these, witnessing the active pushing work of the organization that has adopted it as its slogan, are beginning to admit that it is not impracticable after all, if our people can only get together and take hold of the matter in earnest. That the Association is in earnest, that it is steadily, pluckily, trying to prove that it deserves to succeed, no one who has watched its work during the last year can doubt. It is showing to the world in a practical way that there is work to be done and that it has the forces, the brains and the leadership to do it and do it well. Once let the Catholic public appreciate this fact and success is ours.

The plans for the near future include such an enlargement of practical usefulness to its members in an educational and business way, that the recent growth in membership is bound to increase until the goal of one thousand is reached. With one thousand active members interested, and demanding larger quarters, the answer will have been given to the honest query of practical business men when approached as to the "Catholic Centre," "Do you need it?" That answer will be emphatically, "Yes! We do need it and the Catholic community needs us. More — the city of Boston needs us, a potent force making for good citizenship and for higher ideals in civic life."

The Association has undoubtedly played a great part in the story of the development of Catholic life in Boston during the years of its existence — its absence from that story would create a void whose magnitude we can hardly realize. Is there to be that void in the years that are to come? Let us hope that the answer to that question will be "No!" But the answer, yes or no, must come soon. We are at the parting of the ways. The work for the past generation has been done — and well done. The future remains. Are we to prove equal to it? With your coöperation, yes. Our present task is to prove to you the necessity for the work we have undertaken and our ability to do it. That task we are steadily accomplishing and have faith that the near future holds for us the fruition of such success as we prove ourselves worthy of.

THE RECEPTION TO HIS GRACE MOST REVEREND WILLIAM H. O'CONNELL, D. D.

In the story of the Association's life, the brilliant reception to the Most Reverend William H. O'Connell, D. D., fills a prominent part. Differing in kind from either of the two other large receptions given to him since his return to Boston, it was a copy of neither and was most thoroughly enjoyed by all who attended it. While a most dignified affair, yet its distinct success as a social function and the opportunity it presented of allowing a great number of ladies and gentlemen to meet the Archbishop, were keenly appreciated by all who attended. It is doubtful if the College building was ever before so completely transformed, or its capacities so fully taxed by a social affair as on that occasion. It is not our purpose at this late day to rehearse the programme of the evening,

although the addresses were of an unusually high order, and well worthy of preservation. But the response of the Archbishop to the address of Mr. Michael J. Dwyer proved to be such a gem — so full of concrete wisdom and good advice — that we are glad of the opportunity to preserve it which the present book affords. The address is as follows:

THE ARCHBISHOP'S ADDRESS.

"Work and Prepare."

It seems rather strange to be answering to an address of welcome, now that several months have passed since my advent among you. But the reason of this is not owing to any tardiness on your part, but to inability on mine to accept long ago your proffered public greeting.

I shall not attempt to-night to answer your very cordial and loyal sentiments expressed so happily by your President, by Father Gannon, and by your spokesman, Mr. Dwyer, all three of them dear and valued friends of many years. I shall pass at once without preamble to the gist of what I have to say to you. I shall take for my text the motto which guides me in my present position as Coadjutor: "Work and prepare."

I think no explanation will be necessary to prove the appropriateness of this motto to myself. I believe that with a little explanation you will easily see that it is equally applicable to yourselves.

If I have rejoiced, not for myself but for the Church, at the unmistakable welcome which all conditions of men have given me, I rejoice doubly that the voice of the young came to me above the general chorus. The voice of youth is the voice of hope. And while hope is with us we shall live and progress.

The voice of age is sober, cautious. There is in it something of the melancholy, of sad experience which dampens ardor and chills fervor. "We have lived," it says. "We know." If that influence were to prevail the world would soon stand still. We need caution, but not enough to kill action. The call of youth to youth is full of hope, and in that is life. Courageous action needs more enthusiasm and less suppression.

And the Church needs courageous action as well as wise counsel. The Church is not like the pyramids, stately, immobile, grand amid the barenness of desert sands. She is Peter's Bark — a ship — which sails from port to port, bearing the wealth of old havens to enrich the newest-opened harbor. Her truth is changeless, but she has, neverthless, a new lesson for each new condition. That is why she is young, that is why the young as well as the old love her; for while the young reverence the old; they love most the young. They understand them better; they sympathize more with their yearnings, their struggles, their endeavors.

I believe that is the reason why I have read such true welcome in the faces of young societies like yours. You believe that I understand you, sympathize with you, think with you, feel with you; — and you are right. I do. Age will come time enough. Meanwhile let us thank God we are young, full of energy

to work, and with enthusiasm yet unchilled impelling us to use our energies hopefully, rationally. Excessive caution kills; excessive zeal blunders. Let us stand between the two; in the *juste milieu* of wise action and active wisdom.

For us who are young, hard work is a solemn duty. Work, work, work! That is the privilege of the young and the strong. To strive not for to-day only, but for the future; that is our duty to God and to the Church; to do our best for the realization of the great hopes which God has put into our hearts: not to stifle aspirations, but to seek them and then help to fulfil them in our own lives.

We must face the future resolutely, but at the same time reverence the past and respect the present. That is the conservatism which builds solidly — not the radicalism which constructs air castles or paper houses.

The excavations constantly being made in Rome — in the Forum and in the old temples — reveal the whole secret of Rome's power and stability. Rome never destroyed — she built over. The huge blocks of stone which mark the *Via Sacra*, the great avenue of her triumphs, were simply laid upon the pavements of earlier streets. The Vandal destroyed; the Roman never.

We must be Romans — destroy nothing, but build upon what exists. That, you know, is what the Church does always. That is what you must do in your own environment. You find about you in your civic life some things which hurt, which are unfriendly. Build upon them. Be a Roman, not a Vandal.

The foundations of this Commonwealth were laid solidly. There were some stones and gravel there which may not be soft to our memories; they are buried now; build over them. Do not unearth them to hurl them at others. That would he folly. Use them, cover them up and make them support your fabric.

You find the relics of an old time antipathy occasionally a stumbling-block to progress. Bury it and build over it. Ignore the purpose which others had in placing it in your path. Step over it, or upon it, and go on.

Even stumbling-blocks have their good side. They make men open their eyes and walk straight. When the path is too clear men are apt to grow too secure. Religiously too much security is a misfortune. Men become indifferent unless occasionally opposed. That must be true also in trade, in civic life.

We are constantly being told of our great increase in numbers and of our legitimate rights to place, position and emolument. I believe that is true. But until I see more of our men overcoming the obstacles which are undoubtedly in the way, surmounting them by toil, honesty and intelligence, thus winning approval even from opposition, I fear we must conclude that not all the blame is on one side — that somehow something is lacking yet.

Will time bring a betterment? That depends. It need not necessarily come with increased numbers; it must come when we have turned our efforts in the best direction. What is that direction? It is precisely the one pointed out to you in this Society. I am told that a thousand men through the influence of this Organization are in the habit of going once a month to Confession and Holy Communion. What a magnificent record!

Here, I believe, is a tremendous force for progress in the right direction which is absolutely irresistible. That is a power which is silently clearing away the obstacles and bringing you infallibly into your rightful place, a power compared

to which all boasting and accusation and vulgar pushing for place is not only zero, but a minus quantity.

Prepare for the future, but respect the present. The man who is constantly complaining of existing conditions is a bore. Do not commit the folly of making your life only the more difficult by bitter envy of others. If you cannot change conditions, accept them at least temporarily, and often the very best way of changing them is by changing yourself.

That is what one thousand men among you are now doing. That noble thousand who, no matter how busy, how distant from home, how driven for time they are, each month go apart from the noise, and the confusion, and the false values, and the false allurements which surround them, enter the silence of their own souls, dig up the errors, the mistakes, and the weaknesses, put them in full view of their own consciences, unburden themselves of them all in the Sacrament of Penance, then go forth to receive strength in Holy Communion.

That is really preparing for the future. That is really changing conditions, while others who do not really mean it are merely talking about it. That one practice is making strong men, who will be needed and whose presence must be felt throughout the whole community. That is making clean hearts, pure minds, and honest consciences. That influence is creating noble lives with strong purposes; the kind of men to be trusted in any position. The men with a conscience never dimmed; these are the men who will be heard from soon when the people have grown tired of deception. Work and prepare. This is the work which prepares. I care not whatever else your Association does so long as it aids in keeping one thousand men clean and sober and strong. God is behind that one, and the blessing of God is before it. That is the surest sign of progress that I have seen anywhere.

If that number can be increased here in this city from one to twenty thousand, we should have such a force for good as nothing could resist. A magnificent, permanent, Catholic sentiment of high spirituality in the daily life of our people, which would soon compel attention and would sweep away forever every remnant of inherited prejudice. Then indeed might we well be confident of the future.

This welcome from a thousand such men whom monthly Communion is making into a solid phalanx of Christ's powerful army, is one which I accept with deepest gratitude. In this moment I feel more like commending myself to your prayers than giving you my poor benediction. I can only say: God keep you always faithful! Thus will you be in very truth honest and hard workers of the hopeful present, and true hope of a truthful future.

ARE YOU A MEMBER OF THE ASSOCIATION?

If not, and you are eligible for admission, we suggest to you that you send in your application now, while the matter is fresh in your mind.

The conditions are as simple as they can safely be made: First, that you are eighteen years of age, and finally, that you are a Catholic and of good moral character.

The annual fee is almost nominal in consideration of what the Association offers in return: Four dollars a year. For this amount a member has the use of the comfortably appointed Club House on East Newton Street, where he can pass a pleasant evening at any time, even when there is no special meeting in progress, sure to meet agreeable companions, with whom one will find it pleasant and perhaps even profitable to become acquainted.

Catholic Societies and Clubs of Greater Boston.

THE Catholic Union of Boston had its origin in the words of Pope Pius IX., recommending the laity to unite and organize in the defence and promotion of Catholic interests. The project of establishing it was first proposed at a meeting held in 1873 at the rectory of St. James' Parish. The Rev. James A. Healy, afterwards bishop of Portland, and many prominent Catholic laymen were present. The first election of officers was as follows: President, Theodore Metcalf; Vice-President, Patrick Donahue; Recording Secretary, John Boyle O'Reilly, Corresponding Secretary, Wm. S. Pelletier; Treasurer, Hugh O'Brien. Rev. Father Healy was spiritual adviser.

In 1877 the Union was incorporated, and the purposes, as declared at that time, were "The promotion of virtue, learning and piety, the intelligent consideration and more efficient aid of educational, charitable and religious objects, and the advancement of the best interests of the community through its Roman Catholic members — religiously, intellectually and socially — by meetings and other beneficial amenities, incidental and auxiliary to the main purpose of the institution."

The practical work covered by the Union has gradually enlarged and its extent is fairly indicated by a list of the standing committees, which include the Catholic Truth Committee, committee on charitable and penal institutions, library committee, music receptions, family reunions, ladies' nights, auditing and building fund committees.

The Union occupies a handsome building on Washington Street and it has a large hall, where many important functions and entertainments have been held. Mr. Frank B. Conlin is President. The membership is very large, and includes most of the representative Catholic laymen of the city and contains the best type of men who make up the Catholic laymen's organized endeavor.

The Society of the Knights of St. Brendan has made great progress during the short time it has been in existence. It has now five hundred and fifty members, with a Ladies' Auxiliary of two hundred, and both societies are growing every week in numbers. One of the principal objects of the Society is to promote an interest in the language, literature, history and music of Ireland. There is no society with higher or better aim.

The officers of the club are: President, D. J. Moynihan, Jr.; Vice-President, Thomas O'Connor; Treasurer, D. J. McGillicuddy; Recording Secretary, John F. O'Donoghue; Financial Secretary, John F. Sullivan; Sentinel, John J. Sullivan. Miss Mary Karney is President of the Ladies' Auxiliary.

One of the most rapidly growing of all Catholic societies of a purely religious character is the Holy Name Society, introduced into the Boston Archdiocese by the Dominican Fathers. In every parish throughout the State a branch of the Society has been formed, under the directorship of the pastor. The largest parish association in the archdiocese is that of the Holy Name Society of St. Francis de Sales' parish, Charlestown, with a membership of twelve hundred members, of which Rev. Michael F. Crowley is spiritual director. The object of the Society is to strengthen the faith of Catholics, and in particular to stop the prevalent and evil practice of blasphemy and vile talk of all kinds.

Outside of the city proper there are many Catholic organizations of young men. The City Point Catholic Association has a club-house in South Boston. The organization is one of the best, and has for president, Mr. James M. Porter. Its membership is interesting as a study of variety of accomplishment. Its board of directors includes, for instance, a dentist, a physician, a real estate man, a former Congressman, a municipal judge, a lawyer, an alderman and an author of international fame.

The East Boston Catholic Association has done much to attain for young men a higher plane of life and thought. Whenever there has been a movement for civic betterment, or of philanthropy, the club has taken a prominent part, and the best that there was in the young men of Irish blood was asserted with the emphasized force of organized and practical endeavor. They have a building at 300 Meridian Street. Mr. James B. Dealey is president, and the Rev. Lawrence P. McCarthy, spiritual director.

The Catholic Literary Union of Charlestown is to the young men of that section what one police captain has termed "the most energetic and active engine for moral and civic welfare that a district could possess." It includes young men of the Bunker Hill district, and many who formerly lived there. Its president is Mr. James P. Maloney. Its spiritual director is Rev. James N. Supple, who is well known as State Chaplain of the Knights of Columbus.

The St. Alphonsus Association of Roxbury, is the strongest and most complete band of young Catholic men in the State or elsewhere. Its president is Mr. William J. McGlinchy, and its able officers include Mr. Henry Martin, by all odds the most energetic worker in Catholic social organization circles. St. Alphonsus' is connected with the Church of Our Lady of Perpetual Help, the church of the Redemptorist Fathers, and its club life is featured by the practical use which the members make of their immediate relations with the Redemptorist Fathers, who have made the organization their especial care. St. Alphonsus' is in

some respects the most remarkable organization in the country. With a low membership fee, they have been enabled through the medium of a very large membership list to maintain the most completely furnished clubhouse known to Catholic young men. There is a theatre, a bowling alley, a gymnasium, a reading room, a lecture hall, club rooms, and lounging rooms, every possible incidental necessary to club life featuring their beautiful building, which is situated on Smith Street. The Association is a splendid example of what Catholic organized movements can do for the welfare and uplifting of young men in a large community.

In other sections of the city, Dorchester, Brighton, and Jamaica Plain, there are Catholic societies and clubs, all doing good work.

Almost without exception, every parish in the diocese has a women's society, all engaged in good work along well-defined lines. One of the largest associations of women in Boston is the Young Ladies' Charitable Association, which supports the Free Home for Consumptives, Dorchester. Its origin was somewhat unique. A young girl, Miss Elizabeth Power, returning home, after graduating from a convent school, felt that it was her duty to do something for the poor and needy. She called together a number or her girl friends to form a society, and about thirty responded. Assisted by the kindly interest of Monsignor O'Callaghan of St. Augustine's Church, the Young Ladies' Charitable Association was formed in March, 1891.

Miss Power was chosen as President of the Association, which office she still holds. The young women cared for the sick poor in their own homes, provided nourishment and delicacies, procured admission to hospital, and promoted many other works of charity and benevolence. They soon found that the majority of the sick among the poor were consumptives. There was no non-sectarian hospital where such cases might be cared for, and the members realized the necessity of such a refuge as should be free to all, without regard to creed or color. Archbishop Williams approved the plan, and in his letter enclosed a check for forty dollars, which was their first bank account.

In July, 1892, the Home on Quincy Street, Dorchester, was opened; the Archbishop loaned the Association five thousand dollars to add to its fund, enabling it to purchase the property, which cost twenty-four thousand dollars. The Home is governed by a Corporation, and it is strictly non-sectarian. In all, the members care for about one thousand sick people during the year. The membership of the Association is over one thousand, and each member interests ten people in the work. The members pay a small fee, and solicit funds. On October 20, 1898, a new building was dedicated at a cost of sixty thousand dollars. There are no salaries paid, and all service is rendered voluntarily. The only qualifications necessary for admission as a patient are poverty and consumption. Assistance is also given the sick poor in their homes.

The Young Women's Catholic Union of Charlestown is another prosperous and flourishing society. Miss Mary Herrick is President, and Rev. F. F. McCarthy the spiritual adviser. The society are planning to have a building of their

own. The club provides opportunities for musical, literary, home science, and instructions in the arts and crafts.

Affiliated with St. Alphonsus' parish is the splendid organization of women known as the Guild of Our Lady of the Rosary, the club home of which is open daily for members and their friends. With every modern appliance for gymnastic work, this branch of the institution furnishes healthful recreation for a large number, while the cosy library rooms, the spacious sewing rooms, tea room and rest room are fully occupied, especially after the working hours of the day, when those enjoying the benefits of the Guild find ample amusement and opportunity for development. The members of this Guild have attracted wide notice by their presentation of several Scriptural plays, written by the Rev. Francis S. Kenzel, C.SS.R., which have had phenomenal runs to crowded houses, the auditorium being the handsome theatre of the St. Alphonsus Association.

One of the oldest organizations of women is the Ladies' Sewing Guild of the Carney Hospital, one of the finest institutions in the city, which occupies a commanding location upon Dorchester Heights, the ground made historic by the evacuation of the British. For over thirty years, under the direction of Sister Gonzaga, who is the sister-servant of the hospital, with twenty-four sisters of Charity to direct, the Carney Hospital Sewing Guild has been a source of comfort and aid in conducting the large establishment. Wednesday is the meeting day, and the president, Mrs. Oliver E. Burdick, who has presided for over thirty years, is assisted by Mrs. James E. Coveney, vice-president, and Mrs. W. J. Hagerty, secretary.

One of the most picturesque women's club buildings in Boston is that of the Young Ladies' Library Association of South Boston, situated on E Street, in St. Vincent de Paul's parish. Members meet for study and recreation. Under the spiritual guidance of the Rev. Faragh Brogan, all the members of the women's sodalities of the parish have been interested in the upbuilding of the Library Association. The reading circle gives pleasure to a large number and at its fortnightly meetings addresses have been given by many of the most prominent men and women in educational and literary circles. A reception suite and concert hall are admirably arranged for festive gatherings, while the upper story of the building is harmoniously furnished with appropriate settings, which combine with the articles of utility necessary to provide space for a large number of books and inviting cosy corners for booklovers. All books are in charge of a librarian, and are loaned entirely free to members. Classes in elocution, useful arts, music and Bible study meet frequently, and in a spacious annex is the juvenile department, where the little ones may receive books, play games, or engage in the work of the sewing class, which meets every Saturday morning and closes the year's work with an exhibition which is quite unequalled by any other society of corresponding age. Members of the Tabernacle Society are the instructors.

The Ladies' Aid Society of the Carney Hospital, which so magnanimously

contributes to the success of the running expenses, is officered by Mrs. William L. Parker, Mrs. Paul Thorndike of Marlboro Street, Mrs. Bayard Thayer of Hereford Street, Miss Mary E. Prendergast of Brookford Street, and Mrs. William C. Endicott of Marlboro Street. The Executive Committee includes also such prominent Boston women as Mrs. John Reece of Commonwealth Avenue, Mrs. Stephen H. Bennett of Beacon Street and Miss Clara E. Sears of Beacon Street.

There is also an organization, The Tabernacle Society, that meets each week and sews for the churches in distant places which are too poor to provide ecclesiastical garments and altar drapery. In many missions in the Far West the altars have not even a clean cloth to cover them, and this charity is a most appealing one. Such missions making their wants known, are provided with drapery and vestments as soon as possible. A small fee is yearly donated and the meetings are held in the Berkeley Street Convent, Boston.

The John Boyle O'Reilly Reading Circle, Boston, was founded in October, 1889, by Rev. James B. Troy. The inspiration came from the Paulist Fathers in New York, and from the late Warren E. Mosher, a convert to the Catholic Faith, who first applied the Chautauqua idea among Catholics, and was one of the founders of the Catholic Summer School. The late John Boyle O'Reilly was interested in the movement, and after his death the circle took his name. Its first president was Miss Katherine E. Conway, editor of *The Pilot*, who still continues in office. The circle is in many ways like the Chautauqua, but is more adapted to the needs of Catholics. The circle first met in a room at St. Joseph's Church, Roxbury, which soon became too small for the purpose, and in 1892 the Catholic Union offered its hall. There the meetings are held and lectures given each winter. The circle has now a large active membership, and follows courses of historical, religious and literary studies. It is closely connected with the Catholic Summer School at Cliff Haven, N. Y., and does much to keep up in Boston an interest in its work. The circle has a cottage there, known as the Boston Cottage.

Other circles whose work is on similar lines are the Cheverus, founded by Rev. Father McQuaid, of St. James' parish; the Charles Warren Stoddard, of Salem; the Fenelon, Charlestown; the St. Vincent Library, which has its own club-house; the Hecker, Everett, and circles at Malden, Plymouth, Hyde Park, Newburyport and Salem. There are also circles at two Notre Dame Convents in Boston, composed of present and former pupils.

Besides these reading circles there are many other societies for Catholic women for spiritual and mental uplifting, and for charitable work, outside of purely parochial organizations. The oldest of these is the Sodality of the Children of Mary, connected with the Notre Dame Convent on Berkeley Street, which was founded in 1871.

The Convent of the Sacred Heart has another Sodality of the Children of Mary, which assists poor churches and missions with vestments and altar drapery, The first members of the Ladies' Catholic Club Association came from this Sodality. The object of its members is to provide a pleasant recreation room for

young girls, religious instruction for those who have lack of opportunities, and good reading matter. The Notre Dame Convent in Roxbury has also a Sodality of the Children of Mary. A society doing good work is the Catholic Young Women's Association, founded by the Rev. James A. Walsh, the Director for the Diocese for the Propagation of the Faith. It was organized in 1901, with a membership of one hundred and twenty-one young ladies, and, during the winter, classes were formed in various industrial pursuits, and in physical culture. An alumnæ association of the graduates of Mt. St. Joseph's Academy, Brighton, has fifty members. The Working Boys' Friend Society aids the Working Boys' Home, and the Home for Destitute Catholic Children has six hundred ladies who assist it in many ways. St. Mary's Infant Aid Society assists the Infant Asylum of that name, and in the North End, the House of St. Charles Borromeo is in charge of the Sisters, and the members have a kindergarten, industrial classes, etc., for Italian children. There are various other societies connected with the German Church, the Mission Church in Roxbury, and others in the diocese, and the club idea is spreading in all the parishes.

The Ladies' Catholic Benevolent Association.

THE Ladies' Catholic Benevolent Association, the first Women's Fraternal Insurance Organization incorporated in the United States, is composed of practical Catholic women banded together for mutual aid and protection. Its inception and incorporation was termed by the Insurance Commissioners of Pennsylvania "something new under the sun," and its success from the very beginning has been phenomenal, proving that its promoters and incorporators were not mistaken as to the necessity of such an organization to meet the needs of the Catholic women of America.

In the seventeen years of the existence of the Association, it has promptly paid every just claim; it has maintained its reputation and standing as a first class insurance organization, both in fraternal circles and in the Insurance Departments of the States in which it transacts business. Its form of government is purely representative and fraternal in its relationship with its members, and all nationalities are represented. Dues of not less than fifty cents are payable quarterly to the local branch; the assessments monthly, which are graded according to age.

The First Convention was held at Titusville, Penn., April 9 to 11, 1890. The Association had fourteen branches — eight in Pennsylvania, five in New York, one in Ohio — with a charter membership of thirteen hundred and fifty-two. Fraternal insurance at that time was in its infancy. One association admitted both men and women, and one State association had a women's auxiliary, but no other National fraternal association for women was in existence. It was the general opinion among the other fraternal organizations that an association of women for such a purpose would prove a failure.

The Second Convention of the Association was held at Corry, Penn., in 1891. At that time eighty-two branches had heen organized in four States and Canada, and the membership had increased to four thousand, five hundred and sixty-five. The reserve fund amounted to seven hundred and forty-one dollars. The association continued to grow rapidly, and at the last convention one thousand and twenty-seven branches were recorded in twenty-eight States and Canada. The total membership June 1, 1907, was ninety-seven thousand, eight hundred and nineteen, and the balances reported in the various funds were: Beneficiary Fund, four hundred, eighty-one thousand, ninety dollars and eighty-five cents; Reserve Fund, three hundred, thirty-three thousand, ninety-seven dollars and sixty-eight cents; General Fund, eighty-one thousand, four hundred and fourteen dollars

and fifteen cents; Total, eight hundred, ninety-five thousand, six hundred and two dollars. The total number of deaths since organization has been five thousand, seven hundred and ninety-nine, and the total amount paid to the beneficiaries of these deceased members is five million, two hundred and five thousand, three hundred and seventeen dollars.

The official organ of the Association is the *Fraternal Leader*, which dispenses essential information to the members, and by the interchange of thought and news, it has brought the members and the branches into closer relations, strengthened the ties of fraternity and has enlarged the Association's potential and beneficial influence.

At the last triennial Convention held at Springfield, Mass., Mrs. Elizabeth B. McGowan, of Buffalo, was reëlected as Supreme President, a position she has held for seventeen years. Bishop McQuaid of Rochester, N. Y., is the Supreme Spiritual Adviser of the Association, and to his fostering care, to his personal advice to the Supreme Officers, to the interest that has never abated, the Association owes much of its success.

There are two branches of the Association in Boston, the Holy Cross Cathedral branch, organized in 1905, and the Father Hugh Smyth branch, Roxbury The well known Dr. Laura A. C. Hughes is President of the Local Branch.

The Catholic Total Abstinence Union of America.

THE first temperance society of which any record can be found was formed in Litchfield, Conn., in 1789. In 1797, the Union Temperance Association was organized in New York, drunkenness being very prevalent among all classes, but it was not until 1825 that the advocacy of total abstinence became somewhat formidable, and societies sprang up everywhere through the country. Within two years the medical societies declared against the prescribing of alcoholic stimulants, and the religious element prohibited the use of liquor in their homes. The result was that before the close of 1827 two hundred and twenty-two societies were formed, with a total membership of thirty thousand. The good work made great progress, and in 1831 over two thousand temperance societies existed, with one hundred and seventy thousand members.

In 1839, the great Father Mathew began his work in the south of Ireland for the cause of temperance, and he was hailed as "the deliverer of his race." After converting many thousands of his countrymen, he came to the United States in 1849, and continued his good work here, with great success. In 1853, there was held in New York a World's Temperance Congress, and great earnestness was displayed in a crusade against the liquor element. After Father Mathew's visit to this country, a great many societies were formed amongst Catholics, as well as amongst Protestants, some of them Church sodalities, and others merely secular organizations.

During the Civil War no effort was made for the cause of temperance, and it was not until peace and order were restored that the work begun by Father Mathew was revived. In 1872, representatives of the Catholic Total Abstinence Societies of Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Georgia, Illinois, Ohio, Minnesota, the District of Columbia and New Mexico, met in Baltimore, and one hundred and seventy-seven societies, with twenty-six thousand, four hundred and eighty-one members were represented. Connecticut had formed the first State union in 1871, and was the foundation for the great National movement which was soon to follow.

At this first convention at Baltimore resolutions were read, which make the platform, as it were, of the organization, and the following officers were chosen: President, Rev. James McDevitt, Washington, D. C.; First Vice President, J. J. Flanagan, of Utica, N. Y.: Second Vice-President, C. C. Prendergast, of Savannah,

Ga.; Recording Secretary, B. J. O'Driscoll of Washington, D. C.; Financial Secretary, Thomas F. Grady, of New York; Treasurer, J. W. O'Brien, of Jersey City, N. J.; and Sergeant-at-arms, James D. Howley, of Philadelphia, Penn.

An "Address to the Catholics of America" was issued, which said: "Our motto is 'Moral Suasion.' With prohibitory laws, restrictive license systems, and special legislation against drunkenness, we have nothing whatever to do . . . There is blended with our proposed plan of organization the attractive feature of mutual relief. Thus, Temperance and Benevolence go hand in hand. Will the Catholic community in every parish in America, headed by its pastor, at once establish a Temperance Society . . . form a State Union and ally itself with the grand Central Union, founded by this Convention? From the language of the recent pastoral addresses of the Episcopacy against the vice of intemperance, we hope and believe so . . . and appeal to you all to aid us in planting the beautiful banner of temperance in every Catholic household on our continent."

At the Third Annual Convention, in 1873, held in New York, Rev. John Ireland (afterwards Archbishop) was elected First Vice-President. Archbishop Ireland, during the past thirty-six years, has done great work for the cause of Total Abstinence, and has well earned the title "Apostle of Temperance in the Northwest."

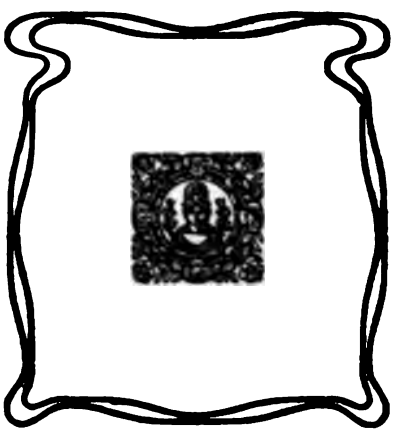
The Sixth Annual Convention was held at Philadelphia, in 1876, and the delegates assisted at the dedication of the Fountain erected by the Catholic Total Abstinence Union in Fairmount Park, to commemorate the one hundredth anniversary of American Independence. On pedestals at each corner stand statues of Archbishop Carroll, Commodore Barry, Father Mathew, and Charles Carroll, of Carrollton. From sixteen lions' mouths, one on each of the four sides of the pedestals, pour forth streams of refreshing water.

This convention was notable in having present a body of American Indians, who were total abstainers. They were converts to the Faith, and represented two thousand Indian abstainers in Oregon.

At the Ninth Annual Convention, a letter was read from His Holiness, Leo XIII., in reply to an address sent by the Eighth Convention, and a Pontifical Brief accompanied it, conferring many spiritual benefits and indulgences on the members of the Union. The Eleventh Annual Convention was held at Boston, August, 1881. The Mayor, Hon. F. O. Prince, made the address of welcome, and Governor Long also welcomed the delegates, and wished "Godspeed" to the Union.

At the Thirty-fifth Annual Convention, held at Wilkesbarre, Penn., 1905, President Roosevelt was present, and made an eloquent address. The Thirty-sixth Annual Convention was held at Providence, R. I., in 1906, and His Holiness, Pius X., sent his blessing and a message of encouragement to the members. The total membership of the Union is nearly one hundred thousand, and the members are everywhere recognized as the pledged opponents of liquor drinking, of illegal selling, of selling adulterated liquors, of admitting women to bar-rooms, of allowing young men to mingle with old drunkards in such places, of ribald, profane and indecent language, and all un-Christian conduct and influence of intemperate men and women who frequent the saloon.

The Boston Catholic Total Abstinence Union was organized May 30, 1877, and has accomplished good work for the cause. The first President of the Union was Rev. Hugh Roe O'Donnell, and the first secretary, John A. Duggan, "to whose earnestness and zeal in the work may be attributed in large measure the success of the movement in New England." The Hibernian Total Abstinence Association of Boston, was organized in 1895, for the purpose of promoting temperance in the Ancient Order of Hibernians. The Father Mathew Total Abstinence Society of Cambridge, Mass., was founded December 29, 1849, by men who had taken the pledge from Father Mathew at the time of his visit to that section of the country. In 1889, the Society obtained a charter, and now have a building of their own. They also organized a Women's Society, and a Cadet Pioneer Corps, which had one thousand members, who took the pledge until their twenty-fifth year. The Father Mathew Society was a potent factor in making the city of Cambridge a no-license city. The first grand State Parade of the Catholic Total Abstinence Societies occurred in 1872, when over five thousand men in regalia, and two thousand boys marched, representing fifty-seven societies. The Union continues its active work in Greater Boston, and its membership is increasing. In 1891, the National Union endowed a chair in the Catholic University at Washington, D. C., to the Memory of Father Mathew. The oldest society in the Union is the Father Mathew Society of Worcester, Mass., organized in 1849 by Father Mathew during his visit to that city. A "History of the Catholic Total Abstinence Union of America" has been prepared by Joseph C. Gibbs, by authority of the Executive Council, and contains many interesting facts concerning the Union.



The International Catholic Truth Society.

THE International Catholic Truth Society was organized for the purpose of answering questions concerning the doctrines of the Church; to refute misleading statements and calumnies; to promote the interests of Catholic affairs through the medium of the press; to stimulate among the Catholic laity a desire for higher education, and otherwise to encourage circulation of Catholic literature, and to perform other educational missionary work.

There is an annual meeting held each year in New York. Any Catholic clergyman or layman is eligible for membership, and the fee is five dollars a year. A life-membership subscription, one hundred dollars. The Society is a powerful factor in the dissemination of religious truth. Formerly a number of Catholic Truth Societes acted independently, and did good work in various parts of the world. All these separated societies produced masses of good literature, but all worked in different fields and with different objectives. To combine all these is the happy idea which the New York management has hit upon and worked out to realization.

The society has printed an edition of twenty thousand catalogues of books for the use of young Catholic readers, public libraries, the press, various organizations and Catholic schools. Communications are frequently received from persons in charge of public libraries asking for a list of books that would be particularly acceptable and beneficial to Catholic boys and girls who are pursuing their studies in the high and grammar schools. Complaints to public libraries about the scarcity of books by Catholic authors have invariably been answered by the statement that such works would readily be placed upon the shelves should there be a demand for same. If Catholics will call for such books at the libraries the demand will soon be met.

The Society also undertakes to supply the daily press with items and comments concerning things Catholic, that are authoritative and reliable. This is effective work in disposing Protestants to appreciate the Catholic Church, and to think favorably of it in the world's life of to-day. The conversion of persons distinguished in science, letters and art, the publication of some particularly able Catholic work, the hardships and good work of priests and Sisters in pagan lands, statistics showing the progress of the Church — good must come from the placing of such items and comments before the eyes of several millions of non-Catholics.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

The Society also distributes Catholic papers and books to Catholics in scattered and isolated missions. The statistics of this great work — seven thousand four hundred families supplied, and two hundred and seventy-five thousand pieces of literature remailed regularly — convey but a slight idea of the real work, the mutually uplifting work, intellectually, morally, and spiritually done to remailer and recipient alike, by first, a Catholic magazine or paper sent regularly, then a book and a letter of good cheer to some less fortunate fellow-man.

The Society recently published an edition of twenty thousand copies of a pamphlet containing two articles on the "French Separation Law," by Edgar H. Gans, of Baltimore, reprinted from the *Baltimore Sun*. The Society has sold or distributed more than one hundred and fifteen thousand pamphlets concerning doctrines of the Church, and any person who may wish for information upon any point of Catholic doctrine may obtain same by addressing the Society.

The address is—"International Catholic Truth Society, Arbuckle Building, Brooklyn, New York." The following are the officers of the Society:

RT. REV. CHARLES E. MCDONNELL, D.D., *Honorary President.*
REV. WM. F. MCGINNIS, D.D. *President.*
HON. CHAS. J. BONAPARTE, *Honorary Vice-President.*
LOUIS H. AMY, *Vice-President.*
FRANCIS C. HEENAN, *Treasurer.*
FRANCIS A. MCCLOSKEY, *Secretary.*

The Gaelic League.

For the Preservation, Cultivation and Extension of the Gaelic Language.

THE Gaelic League is an organized society devoted to the preservation, cultivation and extension of the Gaelic language, particularly in Ireland. From the time of the statute of Kilkenny in 1367, when laws were enacted forbidding the use of the Irish language, dress or surnames within the limits of the Pale, on penalty of death or confiscation, every effort had been made by the British Government to crush out or discourage the native language, and on the establishment of the so-called National Schools in 1833, the instruction in which was in the English language, the Gaelic language, even then spoken by a majority of the Irish peasantry, received its most decisive blow.

Through the efforts of the "Society for the Preservation of the Irish Language," about twenty-five years ago some partial concessions were obtained for the language in the schools, but with little practical result, owing to the indifference of the local authorities. Matters were apparently at their lowest ebb in all things national, when in 1893, the Gaelic League was organized through the efforts of two eminent Gaelic scholars, Father O'Growney and Douglas Hyde. An active educational campaign was at once begun throughout the country, resulting in the establishment of branches of the League in every important centre.

In 1898 the movement spread to America. In the United States and Canada there are about fifty branches of the League, each of which conducts classes for the study of the language, besides rendering efficient help to the Irish organizations. Gaelic or Celtic chairs are established at Harvard College, the Catholic University at Washington and at Notre Dame University. Gaelic is now taught in a large number of national schools in Ireland, and in Dublin alone there are about three thousand five hundred students. The visit to this country of William Butler Yeats in 1903, and of Douglas Hyde in 1906, did much to increase American interest in the Gaelic. President Roosevelt had a fine article on the subject in one of the great magazines, and is taking an interest in it. There are branches with many members in New York and Boston. The League is not, strictly speaking, a Catholic organization, but as one of the founders was a Catholic priest and the majority of its members children of that Faith, a notice of the society is not out of place here.

The St. Vincent De Paul Society. The Chief Object of this Society is the Sanctification of its Members Through Works of Charity.

BETWEEN 1820 and 1830 there was in Paris, a Society of Studies attended by students, and divided into sections, where history, philosophy and law were the subjects of discussion. The membership included "many men of many minds," Catholics, Deists, Freethinkers, and others, and the conferences and debates were often heated and lively.

One evening after the exercises one of the students deplored the waste of time in fruitless discussions which frequently engendered hard feeling, and expressed his opinion that it would be far better and wiser to form a society of Christian young men who might do some good work for the poor and helpless, and make the world better.

The suggestion met with the cordial approval of his companions, and M. Bailly, an editor and prominent, was consulted, as well as the Abbe Olivier, who was afterwards Bishop of Evreux. Finally, a society was organized, and it was made mandatory on the person affiliated with it to pledge himself on admittance to adhere to the obligation of refusing to divulge the names of persons assisted by the Society.

The first meeting took place in May, 1833, at M. Bailly's office. Those present were Lamache, Clavé, Ozanam, Le Taillandier Devaux, Lallier, and M. Bailly in the chair. It was resolved to adopt the title of "Conferences of Charity," and the Society was placed under the patronage of St. Vincent de Paul. The Blessed Virgin was chosen as special patroness, and a "Hail Mary" followed by an invocation to St. Vincent de Paul was added to the opening prayer, *Veni, Sancte*

Spiritus, as the order to be followed at the beginning of every future meeting of the Society.

St. Vincent de Paul, in the seventeenth century, organized similar conferences with a like object. He was born in Gascony, and in his youth was employed as a swineherd. God drew him from obscurity, and called him to the priesthood. After his ordination he was captured by the Turks, and reduced to slavery, but he converted his master, and accompanied by him, returned to France, where he afforded relief to every species of affliction and established a Congregation called the Daughters of Charity. He also founded the Lazarists. He assisted the poor in many provinces during famine and war, and at night he went through the streets of Paris seeking the children who were left there to die. He became spiritual adviser of the Queen of France, and the Society of St. Vincent, the Priests of the Mission, and more than twenty-five thousand Sisters of Charity still comfort the afflicted. He has done more good than all the philosophers together ever thought of doing.

The next meeting of the new Society brought a few new members, and at the end of the year there were fifteen active members. A year later the conference had so many members it was divided, and a few months later two more were formed in other parishes. From that time the work prospered and spread to other cities, such as Lyons, Nantes, Nimes, and even crossed the frontier into Belgium.

On December 8, 1835, at a meeting of the General Assembly, a rule was framed to regulate the relations between the Paris Conferences and those founded abroad. All the Superior Councils throughout the world are subject to the council-general in Paris. A conference is now found in every large parish throughout the Catholic world. The society includes five thousand conferences, with over one hundred thousand active members, and distributes nearly three million dollars a year for the relief of the poor.

The chief object of the society is the sanctification of its members through works of charity. However and wherever it may aid a fellow-creature, its object is served by doing it, and no distinction of race or creed is recognized. Each conference does what it thinks best, recruits its own members, and relieves distress. The society does not accumulate money, and this is contrary to its spirit; its work of relief is immediate and practical. A collection is generally made at each meeting, but other means may be employed to raise necessary funds — such as church collections, fairs, subscriptions or bequests.

The members voluntarily pledge themselves to assist the worthy poor. Money, clothing and food are supplied to the needy; orphan children are taken care of, and placed in institutions; sick parishioners who are destitute of means, are provided for until such time as they are able to support themselves. This is the true spirit of charity — that spirit that threads its way through the dark lanes of human life, entering houses of poverty, coming in close contact with the outcast and the unhappy, watching the sick, comforting the dying, giving bread to the hungry, and hope to the disconsolate. It is this charity which manifests the glory of God. Giving the cup of cold water to the poor disciple, it waits upon the Master. It is the spirit of the last and best dispensation. It can abolish enmity, envy, hate and wrong, and link together the hearts of men.

The Society for the Propagation of the Faith.

Assisting by Prayers and Alms the Catholic Missionaries of the World.

THE Society for the Propagation of the Faith was founded in Lyons, France, in 1822, for the purpose of assisting by prayers and alms the Catholic missionaries who are engaged in preaching the Gospel in heathen and non-Catholic countries. The Society contributes, at the present time, toward the support of three hundred and twenty-five dioceses, vicariates and prefectures apostolic in Africa, Asia, Oceanica, America and the non-Catholic countries of Europe. Since its foundation it has given to the various Missions of the United States over $5,800,000.

This Society has been highly recommended by the Sovereign Pontiffs who have enriched it with many and precious indulgences and bishops of all countries have exhorted the faithful to join it. At a meeting held in Washington, in October, 1897, the Most Reverend Archbishops passed a resolution to have the Society established in every parish in the States.

The conditions of membership are: 1. The daily recitation of the "Our Father," "Hail Mary," and the invocation, "St. Francis Xavier, pray for us;" 2. A contribution of five cents, monthly, or sixty cents a year. Every band of ten associates receives a copy of the *Annals of the Propagation of the Faith*, a bi-monthly publication, in which letters from missionaries and news of the missions are recorded together with the annual reports of the receipts and distribution of the alms received. The *Annals* is published in thirteen different languages.

The society has been incorporated under the legal title of "The Society for the Propagation of the Faith." Among the eight trustees are His Eminence James Cardinal Gibbons, and Archbishops Elder, Ryan, and Ireland. The Society has two central councils, one in Lyons, and one in Paris. These councils are self-recruiting, and the services of the members are gratuitous. The laity who compose them are from all ranks of society, high and low, rich and poor. Members recite daily one *Our Father* and one *Hail Mary*, with this invocation, *St. Francis Xavier, pray for us.* Each contributes to the Society at least five cents a

month or sixty cents a year in alms for the missions. Special members contribute six dollars a year. Perpetual members, forty dollars. All members share in the prayers and merits of more than sixty-five thousand priests, brothers and nuns, who, helped by the Society, are working for the spreading of the Faith. Over ten thousand Masses are offered every year by missionary priests for living and dead associates. Many plenary and partial indulgences have been granted by the Church to the members of the Society.

The Society does not invest money, and has no permanent fund; it depends on the offerings of the charitable, and at the beginning of each year the total sum of money collected during the past year is distributed. Only the requests of bishops, vicars apostolic and superiors of religious orders in charge of missions are considered by the Councils, and the petitions must be renewed each year.

The Society for the Propagation of the Faith is ready to assist all Catholic missions in any part of the world, except in Catholic countries such as France, Italy, Austria, Spain, etc. As soon as missions become in the least degree self-supporting, the Society withdraws its aid, as demands are many and resources are inadequate.

The Rev. James Anthony Walsh, M. Ap., is Director in the Archdiocese of Boston. The office is at 75 Union Park Street, Boston. The general Society publishes two magazines, *The Annals of the Propagation of the Faith* and *Catholic Missions*, published bi-monthly. The Catholic Foreign Mission Bureau, of Boston, publishes *The Field Afar*, a diocesan mission organ, issued bi-monthly. It aims to arouse and strengthen interest in the world-wide apostolate, and the subscription is fifty cents a year. The paper is well edited and interesting, and fills a genuine need, — the desire of American Catholics to become better acquainted with the apostolic work of our missionaries at home and abroad. The general director for the United States is Rt. Rev. Mgr. Joseph Freri, D. C. L., 627 Lexington Avenue, New York City.

The Association of the Holy Childhood.

For the Redemption of the Children of Infidels.

THIS beautiful Association was established at Paris in the year 1843 by the Right Rev. Charles de Forbin Jansen, Bishop of Nancy in France. Its object is twofold: 1st. To rally around the Infant Jesus our little Christian children from their tender years, so that with their increasing years and strength and in imitation of Jesus their Master, they may practise true Christian charity, in view of their own perfection. 2nd. That by the practice of true Christian charity and enduring liberality those same little Christian children may coöperate in saving from death and sin the thousands and thousands of children that in pagan countries like China are cast away and neglected by their parents, and die unbaptized, to procure holy Baptism for those abandoned little ones, and, should they live, to make of them craftsmen, teachers, doctors or priests, who all in turn will spread the blessings of the Christian religion amongst their countrymen. — such is the further object of the Association.

From its very foundation the bishops and the Holy See have also solemnly approved of the Association. By a brief of the 18th of July, 1856, Pope Pius IX. raised it to the dignity of a Canonical Institution, gave it a Cardinal Protector, and recommended it to all the Catholic bishops to be introduced into their dioceses. His Holiness, Pope Leo XIII. blessed it, and in the Encyclical *Sancta Dei Civitas* of the 3d of December, 1880, again recommended it to the Catholic Episcopate.

Besides, the Association has been enriched with many and precious indulgences. The general agency of the Association is in Paris (*Rue du Bac*, 146.) Its president is at present Mgr. Demimuid. In the different countries there are Central Directors, who deliver all contributions to the General Agency, which then takes in hand the distribution of the money.

Children can become members of the Association immediately after the reception of holy Baptism, until the age of twelve; after the age of twelve years (after their first Holy Communion) all persons can belong to the Association, gaining all its indulgences for the rest of their lives; it is, however, necessary at the age of twenty-one, in order to still share in the indulgences of the Association,

to become at the same time a member of the Lyons Association for the Propagation of the Faith.

In order to be a member or participant it is necessary to: 1st. recite every day a *Hail Mary*, with the invocation *Holy Virgin Mary, pray for us and for the poor pagan children*; 2nd. To give each month a contribution of one cent, or twelve cents a year. Every group of twelve members is entitled to one copy of the *Annals of the Holy Childhood Association*, a quarterly publication, in which letters from missionaries and news of the mission are published, together with the annual report of the receipts and distributions of the alms received.

The affairs of the Association in the United States are in charge of the Fathers of the Holy Ghost. The present Director is Rev. John Williams, C. S. Sp., Pittsburg, Pa.

Priests' Eucharistic League.

ESTABLISHED BY PERE EYMARD, FOUNDER OF THE CONGREGATION OF THE MOST BLESSED SACRAMENT.

Its object is to promote devotion to the Most Blessed Sacrament for the clergy and people. *Its means* are: (*a*) To make every week one continuous hour of adoration before the Most Blessed Sacrament; (*b*) To return regularly at the end of each month to the respective (Diocesan or General) Director the ticket of adoration (*libellum*). This is enjoined to preserve the Association from stagnation and serves to remind the priest of his weekly duty. (*c*) To say one Mass annually for the deceased members of the association. *Its advantages* are: (*a*) To respond to one of the most ardent desires of our Lord Jesus Christ, viz.: to be visited by His "friends," priests: *non potuistis una hora vigilare mecum?* (*b*) To cultivate the spirit of prayer. (*c*) To procure a deeper knowledge and love and imitation of the Emmanuel of our altars. (d) To draw down efficacious graces upon pastor and flock. (*e*) It offers participation in the following *Indulgences:* (1) A plenary indulgence each time they make an hour's adoration during the day before the Most Blessed Sacrament, either exposed or enclosed in the tabernacle. In order to gain this indulgence some vocal prayer must be said for the intentions of the Holy Father and the triumph of the Church. Once in a month this plenary indulgence must be applied to the members deceased during the previous month. (2) A plenary indulgence on the day of admission into the Association, on the feasts of Epiphany and Corpus Christi. (3) A plenary indulgence at the hour of death, when they invoke the Holy Name of Jesus. (4) The innumerable indulgences called *Della Stazione del Santissimo Sacramento* at each time they visit the Blessed Sacrament and recite six *Paters*, *Aves*, and *Gloria Patris*.

Faculties and Privileges. (*a*) To anticipate Matins and Lauds from 7 o'clock P. M. (*b*) To bless and impose the Scapular of St. Joseph. (*c*) To bless with indulgences the little crown of the Immaculate Conception. (*d*) To admit members in the Third Order of St. Francis.

Protector: Right Rev. Mgr. CAMILLUS PAUL MAES, D.D., Bishop of Covington, Ky. *Central Direction:* Rev. FATHERS OF THE BLESSED SACRAMENT, 205 Chaussee de Wavre, Brussels, Belgium. *Director General for the United States:* Rev. E. POIRIER, S. S. S., 185 East 76th Street, New York, N. Y. *Director General for Canada*, Rev. E. GALTIER, S. S. S., 320 Mount Royal Avenue, Montreal, Canada. *The Diocesan Director for Boston* is Rev. WM. P. MCQUAID, 9 Whitmore Street, Boston.

Catholic Benevolent Legion. A Society Founded for Social Advancement.

THE Catholic Benevolent Legion was organized in Brooklyn, N. Y., September 5, 1881, by Dr. George R. Kuhn, with whom were associated ten other prominent men, as a fraternal beneficiary society, to which Catholic laymen between the ages of eighteen and fifty-five are eligible, and to afford facilities for intellectual improvement, social advancement, and material prosperity. It pays death benefits of sums ranging from five hundred dollars to five thousand dollars, by means of assessments graded according to the ages of members when joining, and is governed by Supreme Councils to which State Councils are subordinate, which in turn, regulate more than six hundred subordinate councils in nearly every State in the Union. It has paid out eight or nine million dollars to beneficiaries.

The plan of the association is to give insurance as nearly at cost as possible, without the aid of a reserve fund. The growth of the organization has been very rapid, increasing from one hundred and thirty-four members in the first year of its existence, to many thousand members. The Supreme Council is composed of representatives from the several State Councils, and ten of the incorporators who shall continue in good standing in the councils to which they belong. State Councils, after the first year, are composed of its officers only, who are elected from among representatives from subordinate councils. State Councils send one representative each to the Supreme Council and one more when their membership exceeds two thousand five hundred, and one in addition for every additional five thousand members. Only one subordinate Council is permitted in each parish. Sick and disability benefits are paid by subordinate Councils from initiation fees and dues. A strict physical examination is required.

The emblems and inspiring cardinal virtues of the Order are Faith, Hope and Charity, and, as its name implies, its design and scope are Catholic and benevolent. The Ritual of the Legion refers to the sacrifice for the relief of others made by St. Vincent of Paul, St. Dominic and others, and its badge displays upon a passion cross a band containing the title of the Order, a heart and an anchor. Catholics found it difficult to join Orders like the Royal Arcanum or the American Legion of Honor, because such societies were not approved by their ecclesiastical authorities. Early in the eighties a Catholic who was a member of the Arcanum in Brooklyn, was taken sick, and sent for the priest, who required him to abandon his insurance, and sever his connection with that society. It was under such conditions that the work of creating and building up a great fraternal association of Catholics was undertaken by the founder, Dr. Kuhn, and his associates.

St. Joseph's Ecclesiastical Student Fund of America.

VERY REV. D. W. GORMAN, President, Dubuque, Iowa; Rev. A. A. Byrne, Secretary, Stanley, Wis. This Society has been organized and incorporated to aid poor boys, who have a vocation for the priesthood, to complete their college course. Many vocations are lost because the parents of the boys in question have not the means to support them and pay their expenses while they are making their studies. To help these deserving young men is the aim of Saint Joseph's Ecclesiastical Student Fund Society of America.

All clergyman of the Catholic Church may become active members of this Association on payment of ten dollars or more annually. Lay persons may become honorary members on payment of the annual fee of ten dollars. Donations of any amount will be received any time during the year, and all donors will be duly credited in the annual report. Benefactors are those who contribute fifty dollars or more annually. An endowment fee is two thousand dollars and will educate one student.

The beneficiaries of the society are young men making the classical course preparatory for the priesthood. They must show that they are worthy of its assistance and that they are fit to aspire to the priesthood. They must be actually in need of help. They must be well recommended by pastors and superiors of the schools in which they have studied the prescribed two years. They must have completed two years of the ordinary Latin course in some accredited school or schools before receiving aid from the fund. Their conduct must be unimpeachable and their talents must be at least mediocre. They shall not be under fourteen years of age. They shall be physically and mentally sound. They shall be natives of the United States or residents at least five years. They shall not be compelled to attend any particular college, but may continue their studies in any first class college or preparatory seminary approved by the board of directors. They may study for any diocese in the United States or for missionary work in the Orient. All young men to whom aid is given must agree to become members and labor for the promotion of this Association.

Application blanks are furnished on request. The Society aims also to inculcate the missionary spirit in its proteges, by encouraging them to study for poor dioceses and missions without question, in advance, of "how much there is in it."

St. Francis of Assisi, who through humility refused to be ordained a priest, in contemplation of the dignity of the priesthood, exclaimed: "If I were to meet an angel and a priest at the same time, I would first bow my knee to the priest and then to the angel." By reason of the priest's prayers, his instructions and his continuous works of charity he is the greatest benefactor of humanity. Is there then any charity to compare with that which contributes to the ordination of priests?

LATE REV. FATHER SCULLY,
CHAPLAIN OF OLD NINTH REGIMENT.

COLONEL DONOVAN, OF THE OLD FIGHTING NINTH REGIMENT.

OR MURRAY,
H REGIMENT.

MAJOR SULLIVAN,
NINTH REGIMENT.

CAPT. DANIEL J. MURPHY,
NINTH INFANTRY M. V. M.

CAPTAIN MALLOY.

MAJOR CASEY,

COLONEL DONOVAN, OF THE OLD FIGHTING NINTH REGIMENT.

MURRAY.
REGIMENT.

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NINTH INFANTRY M. V. M.

CAPTAIN MALLOY.

MAJOR CASEY,

THE LATE REV. P. F. LYNDON, V. G.

RT. REV. JOHN S. MICHAUD, D. D.,
LATE BISHOP OF BURLINGTON, VT.

Courtesy of "Republic."

SAN FRANCISCO.

MOST REV. M. A. CORRIGAN,
LATE ARCHBISHOP OF NEW YORK.

Catholic Mutual Benefit Association.

THE Catholic Mutual Benefit Association was organized at Niagara Falls, July, 1876, and incorporated under the laws of the state of New York, in 1879. It is a fraternal beneficiary society to which only practical Catholic men between the ages of eighteen and fifty, are eligible for membership. It issues certificates payable at the death of members, in amounts ranging from five hundred to two thousand dollars, which are paid by means of assessments graded according to the age of the member when joining.

This organization was founded to provide an opportunity for Catholic laymen to participate in mutual benefit association privileges without joining secret societies condemned by the Church. The Order was the outcome of a suggestion by the late Bishop Ryan of Buffalo. Subordinate bodies are governed by Grand Councils, which have charge of the affairs of the Order in the States, which, in turn, are controlled by the Supreme Council, which meets bi-annually. The Association has disbursed nearly eight million dollars in sick and death benefits since it was founded, and numbers more than fifty thousand members. Its headquarters are at Brooklyn, N. Y.

The Guild of St. Elizabeth.

THE Guild of St. Elizabeth is an association of twenty-five women who became incorporated in 1901, that they might more systematically carry on benevolent work among the children whose homes lie in the most crowded wards of Boston. The Guild was formed in 1899 under the direction of Rev. Thomas I. Gasson, S. J. A plan of the work of the twenty-five members who formed the Guild was presented to Archbishop Williams for his approval, and he not only blessed the work, but consented to become the first honorary president.

The work was first begun in some vacant rooms at Boston College, but in 1900 the work of the Guild had become so well established that the directors rented a house. In a few months this became too small for the purpose, and finally, in 1901, an eighteen-room house was purchased at 59 East Springfield Street, Boston. The Association began with only nine dollars in money, but with a large amount of enthusiasm and zeal, like St. Teresa, who started to build a hospital with only three cents and faith. Having begun with a series of sewing classes in charge of volunteers, the Guild has adopted the policy of enlarging the scope of its endeavor by adding annually at least one well considered and practical piece of work. The original group of volunteer instructors has, of necessity, given place to a corps of professional teachers, the work of the Guild now including a day nursery, a daily kindergarten, monthly meetings for mothers, classes in cooking, sewing, millinery and stenography; several social clubs, and a vacation school that has grown to be the largest in the city under private auspices.

The dramatic art club goes to Long Island, and gives entertainments to the inmates of the almshouses there, while others carry books, magazines and flowers for the sick in the hospital. A very important club was in charge of a City Hospital nurse, who taught twenty of the older girls some of the simpler forms of home-nursing. The Guild has a library to which two hundred or more books are loaned by the Public Library, twenty-five of which are changed every month. There is also a reading room, where the children may read magazines and story papers, the gifts of friends.

The Guild, in working for the poor children, does not forget the mothers. A mother's meeting is held monthly during the winter, and talks are given by experts on nursing, the care of children, etc., and also talks on the Passion Play, Visits to

Rome, and other interesting subjects. After the talks, tea is served; and Miss O'Reilly, the Guild's secretary, says, "The talks lead to amusing discussions over the tea cups, from which the trained speakers do not always carry off the honors."

While the Guild is a Catholic organization it is entirely non-sectarian in its work. The funds to meet the demands of the Guild are raised in various ways, such as the fees of the honorary members, the proceeds of an entertainment given every winter in one of the fashionable hotels, donations from benefactors, whist parties, fairs and musicales.

St. Joseph's Society for Negro Missions.

St. Joseph's Society, which has so much to do with the evangelization of the American colored people, is composed of clergy and laity. Its clergy are secular priests ordained in the same way as the diocesan clergy *ad titulum missionis.* The priests of St. Joseph are essentially missionaries; hence, they take the title of their ordination from the missions, and like all sons of the Propaganda, must look to the missions for support.

The Fathers of the St. Joseph's Society for Colored Missions have under their charge the Epiphany Apostolic College, St. Joseph's Seminary for Colored Missions, Baltimore, Md., and St. Joseph's College for Negro Catechists, Montgomery, Ala. They conduct missions in the archdioceses of Baltimore and New Orleans, the dioceses of Galveston, Little Rock, Mobile, Nashville, Natchez, Richmond, Wilmington. The Fathers also publish in the interest of their mission a quarterly review in English and German, "The Colored Harvest," subscription, twenty-five cents.

The Society of the Angel Guardian.

THE Society of the Angel Guardian was organized for the purpose of assisting in the care and support of the orphan and homeless boys of the House of the Angel Guardian. Founded by the Rev. Father Haskins in 1854, the Society was approved by Pope Pius IX., who granted several indulgences to the members. Pope Leo XIII. who was a life member of the Society, accorded a special Plenary Indulgence to collectors, bestowed on all members the Apostolic Benediction, and graciously confirmed and approved all the former grants.

The House of the Angel Guardian receives no aid from city or state, and it is not endowed with a permanent fund. It depends for the most part on the donations of the charitable, and the Society of the Angel Guardian for support. There are many spiritual benefits connected with the work of the Society, which are a source of countless blessings and special graces to the collectors and members of the Society and their families.

For the past thirty-three years the Society has been in the care of the Brothers of Charity, who receive no salary. It is God's work, and is conducted to His honor and glory. More than sixteen thousand boys have been sheltered in the Home, and trained morally, mentally, and physically under a kind but firm discipline and instruction, in the endeavor to make them good Catholics and useful citizens of the Commonwealth.

The Brothers of Charity devote their lives and energies to this work, but without the coöperation of the friends of the Home they can do little. They most earnestly appeal for the financial support and sympathy of the community for the cause to provide the means for carrying on the work. In view of the great good accomplished by the Society of the Angel Guardian, they feel warranted to interpret the auspices of Providence in their favor, and to look forward with courage and hope in the future. The membership fee is twenty-five cents a year, and this includes subscription to *The Orphan's Friend*, a bright family story paper. The Honorary President of the Society is Most Rev. Archbishop William H. O'Connell; the treasurer, Brother Jude, 85 Vernon Street, Boston. The Society has a large membership in the United States and Canada.

The Catholic Missionary Union.

THE Catholic Missionary Union, is an organization established "to procure the services of clerygmen and laymen of the Roman Catholic Church, to teach and preach as missionaries of their faith in the United States and in furtherance of religious opinion; to provide for the support and maintenance of such persons while engaged in such work; to lease, take, hold, and purchase places, buildings and lands for such teaching and preaching; to publish and distribute books, pamphlets and reading matter in connection with such work; and to aid and assist the Archbishops, Bishops, and other authorities of the Roman Catholic Church in the United States in establishing and carrying on home missions in their various jurisdictions."

It is incorporated under the laws of the State of New York with the Most Rev. J. M. Farley, Most Rev. Patrick John Ryan, Very Rev. George Deshon, Very Rev. E. R. Dyer, Rev. Matthew A. Taylor, Rev. A. P. Doyle, and Rev. Walter Elliott as directors. Its legal title is "The Catholic Missionary Union." Its practical work is the collecting of funds so as to enable the Bishops of the dioceses throughout the country to set aside diocesan priests for the purpose of giving missions to non-Catholics in their various jurisdictions and to provide financial support for these missionaries in their work. It has associated with it as missionaries: the Apostolic Mission House, situated on the grounds of the Catholic University, Washington, D. C., is the training school for Diocesan Missionaries. There are nine priests living in the Mission House which now occupies the upper floor of Keane Hall pending the erection of the new structure. There are nineteen priests following the lectures. Missionaries affiliated with THE CATHOLIC MISSIONARY UNION and for whose support an annual appropriation is made.

The Apostolic Mission House for the training of Missionaries to non-Catholics has been opened at the Catholic University at Washington, D. C. Rev. A. P. Doyle, C. S. P., Secretary, 120 W. 60th Street, New York City.

Commissariat of the Holy Land.

THE Commissariat of the Holy Land for the United States was established in New York City in 1883, by direction of the Sacred Congregation of the Propaganda, under the auspices of the late Cardinal McCloskey. In 1899, the Commissariat was removed to Mt. St. Sepulchre, Brookland, P. O., Washington, D. C. The object and purpose is to collect and transmit to the Custos of the Holy Land at Jerusalem, the donations offered by Catholics of the United States by means of which the Sacred Shrines in Palestine, places hallowed by the birth, life, sufferings and death of Our Holy Redeemer, are rescued from the hands of the profane and unbelieving, and preserved to the Christian world.

Among the holiest places on the earth are certainly those spots which are sanctified by Our Lord's presence, where He worked the miracles of His love. They are, so to say, the monuments of our religion, and it is a duty of love that we care for them. The Holy Church has always highly prized these places, and urged the faithful to venerate them, and to contribute to their maintenance. The Holy See considers this work of such paramount importance that it has established in every country a Commissariat of the Holy Land, whose duty is to acquaint the faithful with the needs of these shrines, and to solicit their coöperation in this great work by a short prayer each day, and a small offering yearly towards the recovery and maintenance of the Holy Shrine. In return the Holy See grants numerous Indulgences, and a share in all the Holy Masses and prayers said there daily for the benefactors of the Holy Land. The Commissariat at Washington will give information regarding pilgrimages to the Holy Land, and will give letters of introduction to the pilgrims, to whom hospitality will be extended in all the Franciscan Houses in Palestine. The Commissary-General of the Holy Land for the Eastern States is Very Rev. Bede Oldegeering, O. F. M., Mt. St. Sepulchre, Brookland, P. O., Washington, D. C.

Catholic Church Extension Society.

THE Catholic Church Extension Society of the United States was founded at Chicago, October 18, 1905, and incorporated under the laws of the state of Michigan in December of the same year. The objects of the Society are as follows: To develop the missionary spirit in the clergy and laity of the Catholic Church in the United States; to assist in the erection of parish buildings for poor and needy places; to support priests for neglected and scattered missions; to send the comfort of religion to pioneer localities; in a word, to preserve the faith of Jesus Christ to thousands of scattered Catholics in every part of the country, especially in unsettled districts and among emigrants. Memberships in the Society are divided into five classes: Founderships, given to those who contribute five thousand dollars; life-memberships, to those giving one thousand dollars; fifteen year memberships, one hundred dollars; annual memberships, ten dollars; contributing membership, one dollar a year. The officers are as follows:

Chairman Board of Governors, Most Rev. James E. Quigley, D. D.; Vice Chairman, Most Rev. S. G. Messmer, D. D.; President, Rev. Francis C. Kelley, Chicago; Vice Presidents, Rev. J. T. Roche, Nebraska; Rev. F. J. Van Antwerp, Detroit; Mr. A. V. D. Watterson, Pittsburg; Treasurer, Mr. W. P. Breen, Fort Wayne; Secretary, Mr. M. A. Fanning, Cleveland.

His Holiness, Pius X., recently sent the following brief to Archbishop Quigley, of Chicago, Chairman of the Board of Governors:

To Our Venerable Brother James Edward, Archbishop of Chicago:

VENERABLE BROTHER: Health and the Apostolic Benediction:

The statement which you brought to Us on your recent visit to Rome, concerning the Catholic Church Extension Society of the United States of America, whose administrator is so ably assisted by your counsels, has been read by Us with the greatest pleasure. You asked Us to approve this Society by Our authority, and to enrich it with pontifical indulgences. This work which you have so earnestly undertaken, is one than which there is none more worthy of men eager to promote the divine glory. We also see that the work is most opportune, in a country where, owing to the multitudes of immigrants of various nationalities, a great and extending field lies open for the upbuilding of the Kingdom of God. And the more so as the endeavors of associations hostile to the Catholic name are so active and so effective and so widespread. This hostile influence, unless coped with unceasingly and prudently, will do no little harm, especially among the simple folk of

rural districts, to the happy growth of the Church in America, which we have grounds to look for. To this end your efforts with the help of divine Providence, are directed. For you not only seek to win to Christ those who, through error or ignorance stray farther and farther from Him, but at the same time you also devote, and justly, too, your chief care to all those of the Catholic fold who, deprived of the ministry of priests and encompassed by the snares of enemies, run the risk of losing their faith. We are much pleased with the method and means you seek to employ for the furtherance of your Society and for the acquisition of new members and helpers. These are faithfully to depend on the will of the Bishops in their respective dioceses and to stir up in the souls of all men that same zeal of apostleship which animates your own endeavors.

Indeed, We marvel not that you enjoy the approval of your Venerable Brethren, some of whom We see on the Board of Governors of the Society. What is marvelous is the readiness and liberality with which your wishes are seconded by the good will and contributions of the faithful. To such an extent and in so short a time has your undertaking succeeded by the Divine favor, that it could not have enjoyed greater favor and success. From this auspicious beginning it is not difficult to conjecture what progress is in store for it.

We have good reason, therefore, to commend your salutary industry and to heartily congratulate you on the progress of your labors. Moreover, We have determined to grant you, as you request, the support of Our authority in order that the work happily begun may be prosecuted with greater alacrity, and that many of the faithful may be induced to coöperate therein.

Wherefore, by these presents We approve and ratify your society and grant the subjoined indulgences:

I. St. Philip Neri shall be the heavenly patron of the Society.

II. A plenary indulgence to each member on the day of admission, on the feasts of St. Philip Neri, St. Francis de Sales, St. Rose of Lima, the holy Apostles, and at the hour of death.

III. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interests of the Society.

IV. An indulgence of three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."

V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.

VI. Priests who are moderators or directors of the Society may enjoy a privileged altar three times a week; founders and life members six times a week.

These privileges by Us conceded, We wish to be perpetual, all things to the contrary notwithstanding. Although the assistance of divine grace be wanting to those, who like yourself, thus labor for religion and the good of souls, nevertheless, We earnestly pray that the graces of God may flow down upon you in greatest abundance. As an earnest of these and as a token of Our special good will, to you, Venerable Brother, and to the rest of our Venerable Brethren and beloved sons who together with you, direct the Society, and likewise to all those who are or shall become members or promoters of this Society, We most lovingly impart Our Apostolic Benediction.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Given at Rome, St. Peter's, the seventh day of June, the Feast of the Most Sacred Heart of Jesus, in the year 1907, the fourth of Our pontificate.

PIUS PP. X.

After almost one hundred years of systematic devoted effort, and despite the fact that the Catholic Church is the strongest, wealthiest and best organized religious body in the United States to-day, it has failed utterly to keep pace with the growth of the country, and has let many thousands of our Catholic people go by default, because means and facilities have not been provided to take care of them. . . . . This is the gravest problem with which the Church is face to face to-day, and there is only one way to solve it, and that way is to provide priests and churches, and to provide them here and now. . . . In the short time it has been in existence the Church Extension Society has started twenty-one churches in various parts of the country, and has helped over a hundred poor missions with altars, vestments, stations of the cross, pews, confessionals, etc. During the coming year it plans to start a hundred Mission Churches, and save many Catholic children who will be a tower of strength to the Church in the days to come.

Here, in democratic America, we can boast no Order of the Garter or Bath, no ribbon of the Legion of Honor, or Iron Cross, but there may well be reason for asking whether decorations of merit created by one hundred thousand or five hundred thousand or one million members of an organization founded to alleviate suffering, to inculcate good morals, loyalty to country, and to do good unto others — whether such an order of merit is not as honorable as one created by prince or potentate who links his name with ribbon, cross or wreath? Our American orders and societies are mighty influences for benevolence and peace, and the spread of true fraternity.

"The Catholic Church supplied the world with a new and distinct term in the word 'brother,' " says Rev. Dr. Brauer, "and attached to it a meaning that was unknown in pagan civilization. The head of a fraternal organization, which in his day was destined to become, and since his day really has become the greatest fraternal organization the world has known, wrote: 'And finally be ye all of one mind, having compassion one of another, loving the brotherhood, merciful and humble.' It was St. Peter's care to foster a spirit that animated a brotherhood that was instituted for the whole world, for Jew and Gentile, for rich and poor, for savage and civilized. This brotherhood is the Catholic Church. Its founder was God, who assumed our human nature, and thus became our brother and elevated us to the dignity of being the sons of God."

A mere list of the various Catholic organizations, clubs, societies, and sodalities, connected with the churches, of the cities and towns of the United States would require a volume by itself. During the past twenty years Catholic men and women have realized the importance of their social duties, and have formed what has been well termed "the apostleship of the Catholic laity." Among these organizations the German Catholic Central Union holds a foremost place. It was founded in Baltimore April 15, 1855. Since then it has held an annual general convention in one of our large cities. Many German-American Catholic societies, whose purpose was mutual assistance in case of sickness or death, existed from an early

date. These associations constitute an effective safeguard against the corrupting influences of secret societies, but as these organizations acted independently and locally, they failed to fully attain the object for which they were designed. If a member moved to another city, he lost his claims to sick or death benefits in the society to which he had formerly belonged. This fact gave rise to the movement to merge all the German Catholic Benevolent Societies into one great organization, and this was effected in the German Roman Catholic Central Verein. It has a large membership, and is a power for good among German Catholics. The President is Nicholas Gonuer, editor of *The Catholic Tribute*, and two German weeklies.

The Catholic Knights of America is another strong organization, and is represented in every state in the Union. It is a mutual benefit association, under excellent management and its members are bound together in Catholic unity. Before the existence of any Catholic Life Insurance on a mutual assessment-plan, many Catholics drifted away from their faith into other lodges and secret insurance organizations, and to protect Catholics against such evils, the Catholic Knights of America was instituted at Nashville, Tenn. In April, 1877, Mr. James J. McLoughlin, a practical Catholic, and previous to this time a loyal Knight of Honor, was the founder, and the first President of Branch No. 1, which started with only seventeen members. They were impelled to make this venture simply because as Catholics they were barred from membership in the secular secret Orders of the country. The late Archbishop Feehan of Chicago was then Bishop of Nashville, and it was he who advised and encouraged the little band to institute a society.

The Catholic Club of New York with its large membership containing representatives from all the professions, is a power, and is one of the strongest organizations of its kind in the New World. The Knights of St. John is strong in the West and has a Supreme Ladies' Auxiliary. The Irish Benevolent Union of New York, the Young Men's Institute, the Catholic Mutual Benefit Association, the Catholic Women's Association, the Catholic Benevolent Legion, and many other large societies of the great cities of the country, too numerous even to mention here, are all doing great work for the Church and for the public welfare.

The Catholic Summer School of Cliff Haven, N. Y., is no longer an experiment. It exists for the purpose of providing the Catholic people of the United States with a means of reunion during the summer months in a place where, amid the delights of natural beauty, the pleasure of social intercourse, and the accompaniment of legitimate healthful recreation, they may learn to know one another better, to understand their strength, to enlarge the scope of their education, and get correct views upon many important questions incident to Catholic life and thought.

The founder of the movement was the late Warren E. Mosher, a bright young convert, who had been a member of the Chautauqua Reading Circle for four years and he conceived the idea of establishing a Reading Circle on Catholic lines. In 1889, an organization was effected in Youngstown, Ohio, and called "The Catholic Educational Union." The plan consisted of carefully prepared reading courses and wisely selected books, and a full course required four years' study. A number

of reading circles entered upon the course of reading prescribed by the Educational Union, and leaflets were issued monthly, containing the order of reading, directions, etc. In January, 1891, the first member of *The Catholic Reading Circle Review*, official organ of the Union, made its first appearance, and from this time the idea of the Summer School began to take definite shape. A meeting of Catholics interested in the movement was held at the Catholic Club, New York, and an organization effected with Rev. Morgan M. Sheedy of Pittsburg, as President. It was determined to establish a Summer School in which Philosophy, Science, Literature, Art and Religion might be pursued under the direction of teachers whose ability would ensure confidence, and whose piety would guarantee safety. A call was issued for the first session at New London, Conn., and it was a great success. The Delaware and Hudson R. R. Corporation offered a fine site at Cliff Haven, N. Y., on the west shore of Lake Champlain, as a permanent home for the school, and it was accepted. About the same time the Regents of the University of the state of New York granted an absolute charter, by virtue of which the Catholic Summer School received a legal existence under the laws of the state, and was classified within the system of public instruction devoted to University Extension. The incorporators were:

Rev. James F. Loughlin, D. D., Rev. Patrick A. Halpin, S. J., George Parsons, Lathrop, LL. D., Rev. Thomas J. Conaty, D. D., Warren E. Mosher, A. M., Rev. Morgan M. Sheedy, John H. Haaren, A. M., Rev. Thomas McMillan, C. S. P., Rev. Joseph McMahon, George E. Hardy, Ph. D., John P. Brophy, LL. D., Bro. Azarias, Rev. Francis P. Siegfried, William R. Claxton, Rev. Walter P. Gough, Rev. Thomas P. Joynt, Rev. John F. Mullaney, LL. D., Jacques M. Mertens, John Byrne, Thomas B. Fitzpatrick, John D. Crimmins, Hon. John B. Riley, William J. Moran.

In 1895, the first session was held on the assembly grounds at Cliff Haven several buildings having been erected by the trustees for the purpose. The growth of the School since 1895 has been rapid, and New York, Boston, Philadelphia, and other cities are represented by fine cottages on the grounds. The Catholic Summer School is the outgrowth of the Reading Circle movement, and the Reading Circle idea, as it now exists, originated with the Chautauqua system, while the Chautauqua system bears many traces of the system of education in vogue before the Christian era, and carried to perfection under the influence of the Church in the scholastic age. The influence of the School has been felt in many ways. It has proved to the American people that Catholics are progressive; that the Church is a true benefactor of humanity, and the friend and protector of all branches of learning. It has proved that the Catholic Church is not the enemy of enlightenment, but fearless in its advocacy of true culture and knowledge.

Father Corby, C. S. C.
Gettysburg's Historic Chaplain.

MANY a veteran of the last war shed a silent tear and breathed a heartfelt prayer for his eternal repose when the death was announced from Notre Dame University, Indiana, of Very Rev. William Corby, C. S. C., Provincial of the Congregation which has charge of that celebrated educational institution.

Father Corby, whose name sufficiently indicates his parentage, began life as a poor boy in Detroit. Possessed of good, natural gifts, he longed for an education, but had to conquer many obstacles before he attained his desire for learning. In acquiring his education he determined to become a priest, and mindful of his own struggles, after he was ordained and had become attached to Notre Dame University, he ever showed himself the friend of youths who, like himself, had to fight their way up the hill of science. Notre Dame appreciated Father Corby from the outset. It made him vice-president in 1865; the following year it elected him president and kept him at the head of the University for six years; and again in 1877 it elected him to the same position, which he held until 1881, when the lamented Father Walsh succeeded him.

But before these high honors came to him from Notre Dame, Father Corby had won a national reputation. When the war broke out in 1861, he hastened to offer his services as chaplain to the war-department, which promptly and gladly accepted them. He was one of seven priests whom the Congregation of the Holy Cross sent as chaplains to the boys in blue. The other six were Fathers Peter P. Cooney, Joseph C. Currier, Paul Gillen, James Dillon, Joseph Leveque and Father Bourget. Father Corby was assigned to the famous Irish Brigade, and an historic act of his chaplaincy, his imparting absolution to the command as it was going into the fight at Gettysburg, has been thus described by General Mulholland, one of the brigade officers:

"Now help is called for, and Hancock tells Caldwell to have his men ready. 'Fall in!' and the men ran to their places. 'Take arms!' and the four brigades of Cook, Cross, Brook and Kelly are ready for the fray. There are yet a few moments to spare before starting, and the time is occupied by one of the most impressive religious ceremonies I have ever witnessed. The Irish Brigade, which had been formerly commanded by General Thomas F. Meagher, and whose green flag was unfurled in every battle in which the Army of the Potomac was engaged, from the first Bull Run to Appomattox, and which was now commanded by Colonel Patrick Kelly of the 88th New York, formed a part of this division. The brigade stood in columns of regiments, closed en masse. As a large majority of its members were Catholics, the Chaplain of the brigade, the Rev. William Corby, proposed to give

a general absolution to all the men before going into the fight. While this is customary in the armies of Catholic countries in Europe, it was perhaps the first time that it was ever witnessed on this continent, unless, indeed, that grim old warrior, Ponce de Leon, as he tramped through the everglades of Florida, in search of the Fountain of Youth, or De Soto, on his march to the Mississippi, indulged in this act of devotion. Father Corby stood on a large rock in front of the brigade.

"Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere Act of Contrition, and firmly resolving to embrace the first opportunity to do their duty. He reminded them of the high and sacred nature of their trust as soldiers, and the noble object for which they fought. The brigade was standing at 'order, arms!' As he closed his brief address, every man, Catholic and non-Catholic, fell on his knees, with his head bowed down. Then, stretching his right hand toward the brigade, Father Corby pronounced the words of absolution.

"The scene was more than impressive; it was awe-inspiring. Nearby stood a brilliant throng of officers who had gathered to witness this very unusual occurrence, and while there was profound silence in the ranks of the Second Corps, just over to the left, out by the Peach Orchard and Little Round Top, where Weed and Vincent and Hazlitt were dying, the roar of battle rose and swelled and re-echoed through the woods, making music more sublime than ever sounded through Cathedral aisle. The act seemed to be in harmony with the surroundings.

"I do not think there was a man in the brigade who did not offer up a heartfelt prayer. For some it was their last; they knelt there in their grave clothes.

"In less than half an hour many of them were numbered with the dead of July 2. Who can doubt that their prayers were good? What was wanting in the eloquence of the priest to move them to repentance was supplied in the incidents of the fight. That heart would be incorrigible, indeed, which the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."

Father Corby, who was decorated by the State of New York in 1893, with a medal of honor as a Gettysburg hero and veteran, went back from the battlefields, at the close of the war, to become vice-president of Notre Dame. In 1866, he became the head of the University, and during his administration, which covered a period of six years, the standard of the institution was notably heightened. It was during his presidency that Notre Dame celebrated, in 1867, its silver jubilee, and that the Alumni Association was founded. The *Notre Dame Scholastic*, the admirable college paper, also began publication during his presidency, and in it, too, was started the Law School of the University. When his presidential term was ended, Father Corby assumed charge of the parish of Watertown, Wis., but after doing duty there for five years, he was again called to the presidency of Notre Dame; and during his second term he saw the University destroyed by fire, April 23, 1879, but he also beheld it rebuilt on a more magnificent scale, and was himself chiefly instrumental in accomplishing that splendid result. In 1881, he resigned the presidency to the lamented Father Thomas E. Walsh, and then he became the assistant of Very Rev. Father Sorin, the Superior of the Congregation, with the title of Provincial of the Order in the United States. That office he retained to the time of his

death, the Superiorship of the Congregation going, after the demise of Father Sorin, to Very Rev. Gilbert Francois, who resides in France.

It was largely through his influence that during the past year a Grand Army Post, composed wholly of ecclesiastics now at Notre Dame, was formed and admitted into the national organization. This post is the only one of its character in the country, and it bears eloquent evidence to the patriotic part Notre Dame took in the war for the preservation of the Union, when, besides sending scores of Sisters as nurses to the sick and wounded soldiers, it gave the Federal Army seven priestly chaplains, foremost among whom was the Very Rev. William Corby.

Catholics in the War.

THE first fort erected by Union soldiers on Virginia soil was Fort Corcoran; and the man to raise the Stars and Stripes over it, the first thrown to the breeze beyond the Potomac after the firing on Fort Sumter, was Captain, now Brigadier-General Cavanagh of the "Irish Sixty-ninth," a native of Tipperary.

"Thy Fighting Ninth" in Action.

A BRIEF SKETCH OF THE NINTH REGIMENT, M. V. M., SECOND BRIGADE, FIRST DIVISION, FIFTH ARMY CORPS, ARMY OF THE POTOMAC.

NEARLY forty-three years have passed since the closing scenes of the Civil War in America were enacted, and a great number of the brave men who took part in the fraternal conflict, and survived it, have joined the silent majority, "forgetting time, forgiving life — at last, in Peace!" The hoarse echoes of the cannon's thunder have long died away; passion and prejudice have been succeeded by concord and mutual interest; it is no longer North and South, but a happily re-United States.

We do not propose to enter into the history or the details of the causes which led to the Civil War. The causes had their real origin in what is known as State Rights. As early as 1812, John C. Calhoun, when taunted with the sham under which the aristocratic slave-holders of the South assumed to affiliate with democracy, haughtily retorted that such assumption was mere policy designed to aid the South in controlling the Republic — that the compromises of the past would not be repeated, and that any attempt to crush that policy, would be met by a dissolution of the compact of the States.

After the inauguration of President Buchanan in 1857, came the decision of the Supreme Court of the United States in the Dred Scott case, holding that "negroes, whether free or slaves, were not citizens of the United States, and could not become such by any process known to the Constitution." This was followed by John Brown's raid at Harper's Ferry, October 16, 1859. The details of the daring attempt, its failure and the trial, condemnation and execution of John Brown and six of his companions, are familiar, or should be, to every patriotic reader. The "People's party," now called Republican, nominated Abraham Lincoln, of Illinois, with a platform opposing the extension of slavery as the issue. Abraham Lincoln was elected by the electoral votes of all the Northern States except New Jersey, and the words, "Abraham Lincoln is elected," became the tocsin of revolt and the dreaded crisis was at hand.

On December 20, 1860, the following ordinance was passed by the legislature of South Carolina, by unanimous vote: —

"We, the people of the State of South Carolina, in convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance adopted by us in convention on the 23d day of May, in the year of Our Lord 1788, whereby the Constitution of the United States of America was ratified, and also

all acts and parts of acts of the General Assembly of this State ratify the Amendments of said Constitution, are hereby repealed, and that the union now subsisting between South Carolina and other States, under the name of the United States of America, is hereby dissolved."

On December 24th, Governor Pickens issued a proclamation declaring "South Carolina a separate, sovereign, free and independent State, with the right to levy war, conclude peace, negotiate treaties, leagues or covenants, and do all acts whatever that rightly appertain to a free and independent state." This encouraged the other cotton-growing states, and Mississippi, Florida, and Alabama soon passed secession ordinances.

The Alabama ordinance gave the first indication of Confederacy, and is a specific admission of the actual purposes and alleged grievances of the South. For this reason we will quote it in full:

"*Whereas*, The election of Abraham Lincoln and Hannibal Hamlin to the offices of President and Vice-President of the United States of America, by a sectional party avowedly hostile to the domestic institutions and peace and security of the people of the State of Alabama, following upon the heels of many and dangerous infractions of the Constitution of the United States by many of the States and people of the Northern section, is a political wrong of so insulting and menacing a character as to justify the people of the State of Alabama in the adoption of prompt and decided measures for their future peace and security.

"*Therefore*, Be it declared and ordained by the people of the State of Alabama, in Convention assembled, that the State of Alabama now withdraws from the Union known as the United States of America, and henceforth ceases to be one of the said United States, and is, and of right ought to be, a sovereign independent State.

"SEC. 2. And be it further declared and ordained by the people of the State of Alabama, in Convention assembled, that all power over the territories of said State, and over the people thereof, heretofore delegated to the Government of the United States of America, be, and they are hereby withdrawn from the said Government, and are hereby resumed and vested in the people of the State of Alabama. And as it is the desire and purpose of the people of Alabama to meet the slaveholding States of the South who approve of such a purpose, in order to frame a revisional as a permanent government upon the principles of the Government of the United States, be it also resolved by the people of Alabama, in Convention assembled, that the people of the States of Delaware, Maryland, Virginia, North Carolina, South Carolina, Florida, Georgia, Mississippi, Louisiana, Texas, Arkansas, Tennessee, Kentucky and Missouri be and they are hereby invited to meet the people of the State of Alabama, by their delegates in Convention, on the 4th day of February next, in Montgomery, in the State of Alabama, for the purpose of consultation with each other as to the most effective mode of securing concerted, harmonious action in whatever measures may be deemed most desirable for the common peace and security.

"*And be it further Resolved*, That the President of the Convention be and he is hereby instructed to transmit forthwith a copy of the foregoing preamble, ordinance and resolutions to the Governors of the several States named in said resolutions.

"Done by the people of Alabama, in Convention assembled, at Montgomery, this 11th day of January, 1861."

Georgia followed in a few days by voting two hundred and eight to eighty-nine for secession, and it was opposed by Alexander H. Stephens. His famous speech on that occasion is an almost official confession of the folly, wickedness and madness of the Rebellion. One of his best arguments was as follows:

"Leaving out of view, for the present, the countless millions of dollars you must expend in a war with the North, with the tens of thousands of your sons and brothers slain in battle, and offered up as sacrifices upon the altar of your ambition, — and for what? we ask again. Is it for the overthrow of the American government, established by our common ancestry, cemented and built up by their sweat and blood and founded on the broad principles of *Right*, *Justice*, and *Humanity?* And, as such, I must declare here, as I have often done before, and which has been repeated by the greatest and wisest of statesmen and patriots in this and other lands, that *it is the best and freest government, the most equal in its rights, the most just in its decisions, the most lenient in its measures, and the most inspiring in its principles to elevate the race of men, that the sun of heaven ever shone upon.*

"Now, for you to attempt to overthrow such a government as this, under which we have lived for more than three-quarters of a century — in which we have gained our wealth, our standing as a nation, our domestic safety while the elements of peril are around us, with peace and tranquillity accompanied with unbounded prosperity and rights unassailed — is the height of madness, folly, and wickedness, to which I can neither lend my sanction nor my vote."

Louisiana and Texas came next, and North Carolina declared that if a reconciliation should fail, she would join the other slave States. The news of the firing on Fort Sumter created a great sensation in the North, and all loyal citizens united in the cry, "The Union must and shall be preserved!" All doubts of a peaceful settlement of the secession movement vanished, when the fall of Fort Sumter was followed by the attack of the Southern mob on the Sixth Massachusetts Regiment in Baltimore. Volunteer companies were rapidly forming throughout the loyal States, and about forty million dollars was appropriated and contributed. President Lincoln issued a call for seventy-five thousand troops, and not only was the call filled, but at least a hundred thousand more were ready to respond.

In the city of Boston recruiting for a new Irish-American regiment began, and Salem, Milford, Marlboro and Stoughton joined, making a total of ten companies. The late Patrick Donahoe, publisher of the Boston *Pilot*, raised a private fund to meet the expenses of the new regiment, and enough money was soon subscribed to care for the regiment until it was mustered into the United States Volunteer service. Faneuil Hall was made a temporary barracks, but later they went into camp at Long Island, in Boston Harbor. It was named "Camp Wightman" in honor of the Mayor of Boston.

On Tuesday, June 11th, 1861, the Ninth Regiment Massachusetts Volunteers sprung into existence for three years' service, or during the war. The principal officers were: Colonel, Thomas Cass; Lieutenant-Colonel, Cromwell G. Rowell; Major, Robert Peard; Surgeon, Peter Pineo; Assistant-Surgeon, Patrick A. O'Connell; Chaplain, Rev. Thomas Scully; Adjutant, George W. Perkins;

Quartermaster, John Moran. The captains were: Company A, James E. Gallagher; Company B, Christopher Plunkett; Company C, William Madigan; Company D, Patrick R. Guiney; Company E, John R. Teague; Company F, Edward Fitzgerald; Company G, John Carey; Company H, Jeremiah O'Neil; Company I, James E. McCafferty, Jr.; Company K, George W. Dutton.

Before leaving for the South, Colonel Cass reported with his command on June 25th, 1861, at the State House, Boston, to receive the State flag, and be reviewed by the Governor. The regiment received an enthusiastic ovation on its march through the city, headed by Gilmore's Band, and escorted by various Irish societies of Boston. A dense crowd was collected at the State House, and the Governor, surrounded by his staff officers, State officials and others, stood on the steps. Holding the flag at rest, the following speech was delivered by Governor Andrew:

"Mr. Commander: I thank you, and through you, this splendid regiment, which you, sir, have the honor to command, and which the Commonwealth of Massachusetts is proud to register among the first six regiments of its volunteer contingent, for the happy opportunity of a few moments' interview, and for the parting congratulations between us on the eve of your departure for the seat of war.

"The progress of the enlistment of your men and the appointment of the time of your departure, have been the subject of the deepest solicitude. I understand, sir, that like yourself, a majority, if not nearly all your command, derive their origin, either by birth or directly by descent, from another country than this.

"As religion makes no distinction in the human family, so the United States of America knows no distinction between its native-born citizens and those born in other countries. In one common tide flows the blood of a common humanity inherited by us all, and into our hearts, by the inspiration of the Almighty, has been breathed a common understanding.

"To you, and all your soldiers, from all the inhabitants of this land to-day begins an indebtedness which it will take long to discharge, and by future generations will you be remembered. Inspired, sir, by the purposes of patriotism, you, as adopted citizens, will know no other allegiance than that due to the United States of America, now the mother of us all.

"I now put into your hands, as I have in the hands of regiments that preceded you, the State ensign of this Commonwealth. You already bear with you the Stars and Stripes, but I would have you recognized wherever you go as coming from this State, where you have your homes. When you look on the Stars and Stripes you can remember that you are American citizens; when you look on this venerable ensign, you can remember your wives and families in Massachusetts.

"Take this as a pledge of affectionate care from the State of your kindred and your homes, and of the sincere and undying interest which its people feel and will ever feel for you. In the utmost confidence in your patriotism and valor we send you forth as citizens of Massachusetts, assured that her honor will never be disgraced by the countrymen of Emmet and O'Connell."

The speech of the Governor was received with enthusiasm, and Colonel Cass responded in a brief but feeling manner. The day before, the regiment had been

presented with two flags by friends. One was the Irish flag made of green silk; on one side was a scroll inscribed in gold: "Thy sons by adoption; thy firm supporters and defenders from duty, affection and choice." In the centre was the American coat of arms, eagle and shield. On the reverse side was the Irish harp, and one of the mottoes was, "The Union must and shall be preserved."

The regiment was then reviewed by Governor Andrew, and after a collation on the Common, line was formed, and the regiment was reviewed by Mayor Wightman. The next day, the regiment, a total of one thousand and twenty-two men, embarked on three government transports on the voyage to Washington. Late in the afternoon, June 29, 1861, the men landed at the wharf in the United States Arsenal, and bivouacked for the night in the yard. Early the next morning many of the men marched off with the chaplain, Father Scully, to attend Mass in a Catholic church in Washington. After a breakfast of coffee and hardtack, the regiment prepared to leave the Arsenal grounds, when President Lincoln appeared and welcomed the Ninth to Southern soil. Colonel Cass then received orders to go into camp some miles out in the suburbs of Washington. General McDowell was established at Centreville, across the Potomac, with an army of thirty-five thousand men. The Southern army, under command of Ceneral Beauregard, was concentrated on the south side of the stream known as Bull Run. His united army numbered about thirty-two thousand men. After a few days' skirmishing on both sides, the Battle of Bull Run commenced, and the Union troops suffered defeat and disastrous rout. But the result of the battle was published with great exaggeration on both sides. The blame for the defeat may be attributed to a blunder of General Patterson. In his defence he claimed that Lieutenant-General Scott had given him positive directions not to move until he should receive further orders. These the commanding general forgot to send! As the battle was in progress, the men of the Ninth could hear in their camp the firing of the distant artillery, but they were obliged to remain inactive as they were held as a part of the reserve force in and around Washington. This battle was the first of a long series of engagements on the historic plains of Manassas, and here are scattered the bones of more than forty thousand brave men of both North and South, who met in mortal combat at the battles of Bristoe, Groveton, Manassas, Centreville and Chantilly in 1862, and in the following year at Aldie, Middleburg, Upperville, and New Baltimore.

A few days after the battle of Bull Run, the Ninth received marching orders and went into camp at Arlington, June 24th, and remained there until the 28th of September, doing picket duty, fatigue duty, felling trees, and building a fort, called Fort Cass, one of a chain of forts on the Potomac, built for the protection of the Capital. Four days after Bull Run General McClellan was ordered by President Lincoln to take command of all the forces in the Military Departments of Washington and North-eastern Virginia. On August 4, 1861, the Ninth Massachusetts Volunteers was assigned to Brigadier-General Wm. T. Sherman's brigade. On the twenty fourth of August, however, General Sherman was ordered to the Department of the Cumberland, and was succeeded by Brigadier-General Fitz-John Porter. September 28th, the Ninth took up the line of March to Miner's Hill, where it went into permanent camp for the winter. On November 1, 1861,

Lieutenant General Winfield Scott retired, on his own request, and President Lincoln appointed Major General George B. McClellan in Command of the Army of the United States. During the winter at Miner's Hill, Father Scully, the Chaplain, was zealous in behalf of the moral and spiritual welfare of the regiment. A large tent was erected, and on Sunday mornings the place was crowded with Catholic soldiers from all parts of the army, taking part in the Holy Sacrifice, and even on week days many took advantage of the privilege. One of the officers testified that "The men were much better after it. They were more cheerful, more contented, better in a moral sense, quick to obey, ready and willing for any and all duty, if called on, either day or night."

The spring of 1862 found the Army of the Potomac well organized and ready for duty. There were, under command of General McClellan, on February 28, 1862, one hundred and eighty-five thousand, four hundred and twenty men present for duty, and two hundred and twenty-two thousand and eighteen, in the aggregate, present and absent, ready to meet the large Southern Army in their front.

About the middle of January, 1862, General McClellan had recovered from a severe illness, and President Lincoln ordered the land and naval forces to prepare for a general movement against the insurgent forces. A few weeks later, the enemy's army evacuated Centreville and Manassas, and moved south towards Richmond. On the tenth of March, 1862, the Ninth regiment broke camp, and joined in with the brigade on the way to Fairfax Court House. After a few days spent there, they proceeded to Alexandria, where they embarked on the steamer *State of Maine*, for Fortress Monroe. Reaching the Fort, the regiment marched off to the plains near Hampton, which was now reduced to ashes, having been destroyed by the enemy when driven from the locality a few months previous. But it would be impossible to follow accurately and in detail every movement of the Ninth Regiment, in a war extending over so wide an area, and embracing so long a period, within the proposed limits of this sketch. It will be necessary to condense and select judiciously from the history of the more important battles in which the Ninth took part from 1861 to 1864.

An official report of the part taken by the Ninth in the battle of Hanover Court House, was made by Colonel Thomas Cass, as follows:

"Fifth Provisional Army Corps, Porter's Division, Second Brigade.

Headquarters Ninth Mass. Volunteers, June 4th, 1862.

William Schouler, Adjutant-General, State of Massachusetts.

General: The Ninth started on the morning of the 27th with the brigade, under command of Lieutenant-Colonel Guiney, as the poor state of my own health prevented me from accompanying it whilst it rained so heavily as it did at the beginning of the march. So soon as the weather promised to be tolerably fair, although very faint and weak from an illness of three weeks, at times more or less severe, I joined my command on the way to the Virginia Central railroad, passing the scene of the

struggle that had taken place but a short time before our arrival, between the Twenty-fifth New York, and a party of rebels, and down the Hanover road where the brigade halted. For a brief period no firing was heard; soon, however, it was evident that the enemy intended a demonstration in our rear, he making a detour from our front around to the left. 'About face!' 'Forward!' were the commands, and the troops retraced their steps. The Vincent House passed, now on our left, a little way on the road the regiment moved into a field on the right into column of companies through a wheatfield to near the verge of a wood in which the fight seemed to rage heavily. Everything indicated a fierce content in the front. Colonel McQuade, our brigade commander, accompanied by some artillery officers, rode up to us, and rising to full height in his saddle, with emphasis, said, 'Colonel Cass, the enemy has taken two pieces of Martin's battery, and I want the Ninth Massachusetts to retake them, which I know they can and will do!' A line of battle was formed, I repeated to my men the wish of their brigade commander: 'Forward, Ninth!' A loud and vigorous cheer was given and a bold dash made into and through the woods by my command. For some time not a shot was fired by them. Every eye seemed distended to catch a glimpse of the retiring foe in some force. Prisoners of war were captured in fives, tens, and twenties. Onward heroically and determinedly the boys of the Ninth pushed their way, notwithstanding a long and fatiguing march from early in the morning (it being then about five o'clock P. M.). Our charge was over felled trees, through brush and tangled brambles, swamps such as Virginia produces, over a ditch and fence from behind which the enemy poured a hot fire, but which was charged upon with redoubled energy, he scattering in every direction. All the obstacles that could be thrown in the way of an advancing force in a close wood by a resisting foe were surmounted. Six companies got out to the road and into the fields and small orchard on the left, where the enemy still held ground behind and in the vicinity of four or five houses and huts. At the further house Captain O'Leary's company (F) captured seventeen prisoners, and an ambulance at the nearest one, leaving several wounded Confederates in the houses. The woods were cleared by both wings. The line was reformed as it moved along in a wheatfield in the teeth of an incessant fire, miraculously doing us little hurt. Companies I and F were deployed out on the right and left flanks with a view to engage the attention of the enemy who had now, after leaving the two pieces of artillery of Martin's battery in rear of the houses in the orchard, taken up a position behind a fence and two houses on its left, extending across the field to the verge of a wood running at right angles to the one from which we had issued. They poured at us then a scorching and heavy fire, flying over and around us in a perfect torrent. Down and up the steep banks of the cut made for the railroad I moved my regiment by the right flank. Having cleared the railroad a solid front was again presented to the enemy. Another dash at right shoulder shift arms was made towards him when he precipitately fled closely pursued by the companies deployed as skirmishers. During the fight we had one mortally wounded (since dead) and nine seriously and slightly. The starry banner of the Union, side by side with our green flag through the fight, came out of it unscathed, while the latter was pierced by eight buck and ball shots, and the lower tie torn away. I am well

pleased with the bearing of both my officers and men, all endeavoring for victory in the content.

Respectfully submitted,

THOMAS CASS.

Colonel Commanding Ninth Mass. Vol."

Generals McClellan and Porter complimented the regiment for its gallant work in the action, and it was General Porter who called the Regiment "The Fighting Ninth," by which title it was known ever after.

At the battle of Mechanicsville the men of the Ninth had another opportunity to distinguish themselves. Mechanicsville is about six miles from Richmond, and is situated on high ground near the Chickahominy river, midway from Beaver Dam Creek. On the east side of this creek, strong earthworks and big fortifications had been built, especially in front of Mechanicsville. These works were concealed from the enemy by the trees and foliage along the creek, while the Union troops had a good view of the plains and rising ground as far back as Mechanicsville. On the opposite side of the Chickahominy river the Southern forces were quietly concentrating, waiting for "Stonewall" Jackson's army, which was moving down from the North. Suddenly the concealed batteries opened fire with shot and shell, and the infantry poured volley after volley into the ranks of the enemy, causing great slaughter and confusion. The Ninth Massachusetts was in the open field, in reserve, waiting under fire for the call to battle. During the night the troops withdrew from the battleground, and had breakfast next day in the old camp at Gaines' Mill. The Confederate losses in killed and wounded were more than two thousand. The Forty-fourth Georgia Regiment alone lost in killed and wounded three hundred and thirty-five men, nearly as many as all the Union losses together.

The battle of Gaines' Mill was fought June 27th, 1862. The Ninth Regiment formed line after breakfast, and marched in the direction of New Cold Harbor. The great chapel tent belonging to Chaplain Scully, was abandoned, owing to lack of transportation facilities, and it was destroyed by fire, to prevent it falling into the hands of the enemy. Colonel Cass was ordered by General Griffin to go in the direction of Gaines' Mill, and hold the bridge over the mill creek, promising that he would send two more regiments to support him. But for some unknown reason the two regiments failed to appear, and the Ninth Regiment held the short bridge against the head of the advancing army without a thought of fear. As the enemy's skirmishers came down the road by Gaines' Mill to the bridge they were met by a deadly volley of buck and ball which drove them back in confusion. Again and again the Confederates tried to advance over the bridge, but without success; Major P. T. Hanley, with two companies, came to reinforce the companies already at the bridge, and they continued to hold the bridge. Finally, the enemy in desperation pushed forward large bodies in column of companies, and in that way succeeded in crossing the bridge to the open field. Four companies of the Ninth, under the direction of Major Hanley, now poured into the foe a deadly fire, and then slowly fell back on the main line to their brigade.

Referring to this affair, General Fitz-John Porter writes as follows in the *Century Magazine:*

"At Gaines' Mill Col. Thomas Cass' gallant Ninth Massachusetts Volunteers, of Griffin's Brigade, obstinately resisted A. P. Hill's crossing, and were so successful in delaying his advance, after crossing, as to compel him to employ large bodies to force the regiment back to the main line. This brought on a contest which extended to Morell's centre and over Martin's front — on his right — and lasted from 12.30 to near 2 o'clock, Cass and his immediate supports falling back south of the swamps. This persistent and prolonged resistance gave to this battle one of its well-known names (*i. e.* Gaines' Mill)."

The Union troops were arrayed on the rising ground near Gaines' Mill, and they were attacked by a heavy Confederate force, led by Generals Longstreet and Hill. A very severe battle ensued, and the loss of men was great on both sides. At five o'clock Porter called for aid, and McClellan sent him the brigades of Meagher and French, composed of eight gallant regiments. But before these reinforcements arrived, the Confederates made desperate efforts to break the line of the Union army, which was finally obliged to give way and fall back. Porter called up all his reserves and remaining artillery, about eighty guns, covered the retreat of his infantry, and checked the advance of the victors for a time. Just then, General Cooke without orders, attacked the Confederate flank with his cavalry, which was repulsed and thrown into disorder, and Porter's whole force was pressed back to the river. The action of the Ninth at this critical time is described by the military correspondent of the *New York Herald:*

"The Ninth Mass. Regiment was the rear of the retreating column which had just passed over a hill into a large open plain. . . . To break and run was not for the men who had covered themselves with glory during the entire day. Col. P. R. Guiney (now in command) decided to form a line of battle on his colors, and resist the approach of the enemy until the advance of the retreat should have been far enough to leave ground sufficient to enable him to commence his retreat in good order. Colonel Guiney with his standard bearers, advanced upon the rebels with the words, 'Men follow your colors!' It was enough. Before that small band of jaded heroes waved the Stars and Stripes and the green flag of Erin, and with loud huzzas, they rushed upon the rebels, driving them up the hill. Nine times did the remnant of the Ninth drive, with ball and buckshot, the advance of the rebel army before they could make good their retreat, the rebels being often within sixty yards of them."

Suddenly loud cheers broke upon the air. Meagher and French appeared, and gathering up the stragglers, checked the flight. Behind these the shattered brigades were speedily formed, while the Union batteries poured a destructive storm of shot and shell at the Confederates. Seeing fresh troops arriving, and not knowing their number, the enemy fell back and rested upon the field they had won at such fearful cost, as darkness descended. In this battle the Union army lost about eight thousand men, of whom six thousand were killed or wounded. The loss of the Confederates was about five thousand. The loss of the Ninth was two hundred and fifty-two men killed and wounded. General Porter lost twenty-two siege-guns. During the night he withdrew to the right side of the Chickahominy

river, destroying the bridges behind him. During this battle the late Father Scully, who was then chaplain of the regiment, while attending to the dying and the wounded, was taken prisoner. Without a thought of fear, he went over the battlefield, and did not notice that the Union forces had fallen back until he was taken prisoner. He told his captors who he was, and being unarmed and a non-combatant, he expected to be released, and allowed to attend to the wounded, but for some reason, he was arrested and placed under a guard of soldiers, like any other prisoner. He was not even allowed to attend to the thousands of prisoners, many of them Catholics, longing for the consolation of their spiritual guide and father. He should have been allowed to exercise his office, under guard, if necessary, among the wounded and dying. Father Scully was a very determined man, as well as a brave one, and he resolved to make a break for freedom at the first opportunity, regardless of the danger. That night the guards became careless and sleepy, and Father Scully whispered to a few of the prisoners near him to crawl quietly away and make their escape. With great caution, inch by inch, scarcely drawing their breath, they crept along the ground. The snapping of a small twig would have ruined all. Finally, after a suspense of what seemed hours, they reached the dark shadows of the woods, and had scarcely entered its cover, when they were missed, and the alarm given. The noise made by the fugitives in forcing their way through the dry underbrush, gave a clue to the direction they had taken, and the bullets of the sentinels whistled quite freely over the heads of the fleeing men. To baffle the enemy, Father Scully directed his companions to gather up handfuls of dirt or stones, and throw it far off on their flank; as the missiles rattled through the trees, it drew the fire of the guards in that direction. In the meantime they gained headway, and escaped across the river, where they soon joined their regiments again.

At Savage Station Father Scully was again made prisoner, under similar circumstances, while attending to the wounded. He was if possible, treated even worse than when first taken. While a prisoner, he witnessed some brutal treatment of wounded Union soldiers by the Southern guards, and he vigorously protested against such inhumanity. A Confederate officer ordered him away, telling him it was none of his business. Father Scully insisted that it was his business, and that he would do all in his power to prevent such outrages. "Ye damned Yank!" cried the angry Confederate, "if I had a rope here I'd hang you up to one of these yere trees!" He placed Father Scully under guard, and hurried him off to Richmond with other prisoners. At Richmond Father Scully was treated with consideration and respect, and was allowed the freedom of the city, on his honor. But he was taken sick there with a terrible fever, and was at death's door for three weeks in the house of a priest. On his recovery, he was released unconditionally and sent to the North. Father Scully's health was very poor for the rest of his life, and his physician would not allow him to go South again. On account of disability he was compelled to resign his commission as chaplain of the Ninth Massachusetts Volunteers. For several years he was the permanent rector of St. Mary's of the Annunciation Church, Cambridgeport, Mass., and a leader in every good movement for the welfare of humanity.

General Porter, General Morrell, General Griffin, and other officers on the

field that day, all praised the valor and bravery of the Fighting Ninth in the masterly retreat, and Captain Conyngham, in his "History of the Irish Brigade," writes:

"During the charge of the brigade an incident occurred too thrilling to be omitted. The first regiment thrown into the fight to stem Jackson's force of over twenty thousand men was the Ninth Massachusetts, an Irish regiment, then commanded by the brave Colonel Cass. This noble regiment dashed on the enemy, hurling back their advance lines. The enemy, seeing the green flag, thought it was the advance of the Irish brigade, and Jackson ordered up his reserves to sweep away 'that damned brigade!' This brave little regiment stood the shock of the whole of Jackson's force, but being fearfully mowed down, they had to fall back to some temporary entrenchment, still fighting like so many tigers at bay. Just then the Irish brigade was gallantly dashing in, breathing fire and dirt. Colonel Cass, seeing himself reinforced, sallied forth again with his handful of men. General Meagher was at the head of his brigade; when he saw the Colonel in his shirt all covered with blood and dirt, he called out 'Colonel Cass, is this you?' 'Hello, General Meagher, is this the Irish Brigade? Thank God, we are saved!' "

[The writer of this made a mistake, for Colonel Cass had retired before General Meagher's appearance. It was Colonel Guiney who answered the General, and who was in his shirt-sleeves.]

This was the first serious check received by "Stonewall" Jackson, who had whipped or pursued every force of Union troops that he had met with so far, and was the terror of the Northern soldiers. Jackson supposed that he was fighting the bulk of McClellan's army that day, and he was astonished to find that his army had simply been fighting against the Fifth Corps.

To follow all the movements of the Army of the Potomac during the war, would, if entered into, fill several volumes. The history has been written by those in command on both sides, in magazines and books, and may be found in any library.

The next great battle in which the Ninth engaged, was at Malvern Hill, the final engagement of what is called the Peninsular Campaign. Malvern Hill is an elevation of nearly two hundred feet, and fronts on James River to the south. To the north it faces an open field, about two-thirds of a mile in length. It was a beautiful prospect which lay before the Federal troops, "fair as a garden of the Lord."

During the night before the battle, rifle pits were dug under the guns, in the slope, and the troops in these pits were covered with straw and grain. Even with the aid of their spy-glasses the Confederate officers could not see that before they could take these batteries, they would have to encounter ten thousand bayonets. There were also five gun-boats on the river, ready for action, with Commodore Rogers in command. Many of the men on that eventful morning had only a smoke for a breakfast, and rations of all kinds were scarce, but the excitement was so great that no one felt hungry. The enemy began a desultory artillery fire about 10 A. M., which lasted until noon. On the edge of the field at different points General Magruder threw out batteries and regiments, and no sooner were they disclosed than they brought on them a rain of metal death. In a moment the

regiments were swept away. The horses were killed at the guns, the caissons exploded, and the gunners who survived escaped into the shelter of the woods.

The enemy recklessly charged again and again, only to be driven back with great disorder. The artillery's deadly fire poured forth in flame and smoke into the retreating foe. Near sunset the gunboats on the river opened fire but their great shells burst in the Union lines instead of the enemy's, and the Signal Corps sent orders to cease firing. About half past five General Magruder ordered a large body of his troops to advance into the field, and their orders were to press forward over every obstacle. It is claimed by some historians of the war that these troops had been rendered insensible to fear by whiskey drugged with gunpowder. With the frenzy of mad men the Confederates rushed forward, and a long line of their dead at the base of the hill bore witness to the severity of the contest. The entire Rebel army was struck with a panic, and the Union batteries continued to fire until ten o'clock at night throwing the shells into the woods. It was from these woods that the brave Colonel Cass, while charging at the head of his regiment, received the terrible wound in his face and mouth that cost him his life. When Colonel Cass fell, he was carried from the field, and Acting-Lieutenant Colonel Hawley took command of the Ninth. In the next charge that followed, he was also injured, having received a bullet in his arm, and he was obliged to relinquish his command to the Acting-Major, Captain O'Leary. The Ninth bivouacked a short distance from the field in a pouring rain. Nearly one-half of their number had been killed and wounded, but they were not dejected or disheartened. After lying on the ground without any covering in the rain, the regiment was ordered to "fall in," after a few hours' sleep, and they moved forward with the other troops in the early morning for seven miles to Harrison's Landing.

The loss of the Ninth at Malvern Hill, killed and wounded, was one hundred and sixty-six men. The total loss of the regiment for the Seven Days' Battles was four hundred and twenty-one men. The total loss of the Army of the Potomac during the Seven Days' Battles, killed, wounded, captured and missing, was fifteen thousand eight hundred and forty-nine. The total loss of the Confederate Army was about twenty thousand one hundred and thirty-five. The strength of the Confederate army ranged from eighty thousand to ninety thousand and the Union army about seventy-four thousand men.

General Porter, the commanding officer under whose eye the regiment fought, in a letter some years later to Captain O'Leary of the Ninth, paid the following tribute to the valor of the regiment during the Seven Days' Battles:

"Dear Captain: . . . . The services of the regiment, Ninth Massachusetts Volunteers, during the seven days' fight, were extraordinary and unsurpassed by gallantry and stubborn fighting, and the surviving members of those days might well claim a medal of honor for them.

FITZ-JOHN PORTER."

General McClellan, after the victory, ordered a retreat to Harrison's Landing, for some reason known to himself, and the consternation of the army was great. The brave and chivalrous Kearney protested vigorously, saying that instead of retreating, they ought to follow up the enemy and take Richmond. But the order

had to be obeyed, and the retreat was made, after a series of battles unparalleled in history.

The Ninth was assigned a camp-ground at Harrison's Landing, and July fourth General McClellan reviewed the army. On July eighth President Lincoln made a visit to the camps, and reviewed the army by moonlight. About this time the Ninth heard of the death of Colonel Cass, caused by the wounds received at Malvern Hill, July 1, 1862. He died in Boston, July 12, and his funeral was attended by Lieutenant-Colonel Guiney, Major Hanley, and other men of the Ninth who were home on sick leave. He was buried with military honors at Mt. Auburn cemetery, and his widow and children were the chief mourners. He was a brave and good man, and a fine statue was erected on the Public Garden, Boston, a few years ago to his memory.

"That Colonel Cass was ambitious to lead a regiment which would prove an honor to his countrymen and a credit to the State of Massachusetts, no unbiased mind can deny," writes Major D. G. MacNamara, in his "History of the Ninth Regiment." "That his labors in this direction were eminently successful the history of his regiment amply testifies. . . . It was his patriotic ambition to lead an Irish-American regiment against the enemies of the Union and his adopted country, as a living proof that he and they loved the flag and country of their adoption to such a degree as to lay down their lives in its defence. . . . When he fell in honorable battle at the head of his regiment after four hundred and more of his brave officers and men were killed and wounded, he and they sealed their devotion to the Republic."

Colonel Cass was born in Ireland, in Farmly, Queen's County, in 1821, and when only a young lad emigrated to America with his parents, landing in Boston. They settled in the old North End, and after a few years at school, he learned the currier's trade. Later he joined his father in business. He was an active member of the Columbian Artillery, Co. B., Fifth Regiment Artillery, M. V. M., and advanced through all the grades in his company to that of captain. He became well known as a business man in the North End, and served with ability on the school committee. In organizing the Ninth Regiment, he displayed remarkable energy, and as its commander in the field, covered himself with glory. At the instance of Governor Ardrew, Adjutant-General Schouler addressed the following letter to the widow of Colonel Cass: —

Boston, July 12th, 1862.

Mrs. Thomas Cass.

Madam: — The death of your brave and gallant husband, Col. Thomas Cass, has just come to the knowledge of His Excellency, the Governor, and he has directed me to assure you of the deep sympathy he feels for you in this moment of sad bereavement, and of his regret of the great loss which the Commonwealth and the Nation sustains in the death of one who so bravely did his duty, and who has fallen a martyr to the cause of liberty and union. As a token of his Excellency's respect for the character and his high appreciation of the services of Colonel Cass, I am directed to tender, in behalf of the Commonwealth the Second Regiment, M. V. M., as a military funeral escort. I will confer with any gentleman you may designate in regard to the arrangements necessary to be made. With great respect, Madam, I have the honor to be,

Your obedient servant,

WILLIAM SCHOULER,

Adjutant-General.

On August 4, 1862, Colonel P. R. Guiney joined the regiment at Harrison Landing, as its commander, having been commissioned Colonel by Governor

Andrew, and Major P. T. Hanley was appointed Lieutenant-Colonel. The arrival of the new field-officers inspired the men of the Ninth with fresh courage and enthusiasm.

In June, 1862, Secretary-of-War Stanton, by direction of the President, consolidated the armies of Generals McDowell, Banks, Fremont, and others, under one head, and placed General John Pope in command of the new army, which became known as the "Army of Virginia," comprising about fifty thousand men. The Ninth joined General Pope's forces, and took up the line of march. Defeat met Pope at every turn, and an army of seventy thousand men, with a reserve force of fifty thousand more, was ingloriously beaten by the Confederate army of forty-nine thousand men, at the second battle of Bull Run. The total losses in this battle on the Union side were, killed, one thousand seven hundred and forty-seven; wounded, eight thousand four hundred and fifty-two; missing and captured, four thousand, two hundred and sixty-three, making a total loss of fourteen thousand four hundred and sixty-two men. The total loss of the Southern forces was about nine thousand, four hundred and seventy-four men. This defeat created great excitement and dismay at Washington, and the government prepared to abandon the city, before the victorious enemy arrived. But General McClellan protested vigorously, and claimed that if he was given command of the army, he would save the city . He was ordered verbally to take command, and when the welcome news was conveyed to the men, cheers filled the air from one end of the army to the other, and defeat and disaster were forgotten. McClellan was the idol of the Army of the Potomac, and his very name inspired the minds and hearts of the soldiers with renewed hope and courage.

The dawn of September 17, 1862, was the beginning of one of the bloodiest battles of the Civil War. General Lee believed that Maryland was friendly to the Southern cause, and as the coming harvest was ready for the reapers, he marched his soldiers into the "land of promise." He concentrated the Confederate army on the hills near Antietam Creek. The battlefield was about four miles long and four miles wide, covering about sixteen miles of cultivated farming land. At daybreak, Rickett's batteries under "Fighting Joe Hooker" opened fire on the enemy, and Meade's infantry made the attack. The battle raged all day with bloody fury. The Ninth was stationed in a valley, to cover the army trains and support the batteries which crowned a high ridge in the vicinity of one of the three bridges across the creek. As the sun went down darkness brought to a close the tumultuous conflict of the day. This battle freed Maryland from Confederate troops. The Union losses were two thousand, six hundred and twenty-nine killed; eleven thousand, five hundred and eighty-three wounded, and nine hundred and ninety-one missing and captured, a total of fifteen thousand, two hundred and three. To many a Northern home the battle of Antietam brought desolation and death. If McClellan had acted promptly at this time, instead of delaying, his colors, which had trailed in the dust at the disastrous ending of the Peninsular Campaign, might have flown high in the popular view, but he allowed the golden opportunity to slip by, unimproved.

On November 7th, 1862, General McClellan turned over his command to General Burnside, and this terminated his active military career in the Union army. He may have made a few mistakes, but the Army of the Potomac had the most

unbounded love and admiration for the General whom they looked upon as the victim of designing politicians and ambitious military magnates surrounding Lincoln.

The Ninth Massachusetts Volunteers, in heavy marching order, joined the Second Brigade on its march, December 11, 1862, to the banks of the Rappahannock River, opposite Fredericksburg, which was in possession of the enemy. General Burnside had an army of more than one hundred thousand men to cope successfully with General Lee, and his able lieutenants, Generals Jackson and Longstreet. Nearly all the citizens of the city had left their homes and fled southward. General Lee fortified the heights in the rear of the city, and concentrated his forces for the coming onset. Rebel sharp-shooters were hidden among the buildings on the opposite shore, and the Union men laying the pontoons were a fair mark. The Seventh Michigan Regiment of Infantry determined to cross the river, and they reached the opposite shore with five of their number killed, sixteen wounded, and they immediately cleared the rifle-pits and houses of the sharp-shooters. The Rev. Arthur B. Fuller, Protestant Chaplain of the Sixteenth Massachusetts Infantry, was killed by a rifle-shot.

The pontoons were laid without further trouble, and several bridges constructed. Before night the main body of cavalry and infantry had crossed the river, and were ready for the battle next day.

The morning of December thirteenth was dimmed by a heavy fog, but it disappeared about eleven o'clock. The engagement began in earnest when the mist cleared. General Meade, by a terrific charge, gained the crest of the hill, near the key of the position, but was driven back by a storm of shell and canister shot at near range. He made two hundred men prisoners, and captured several battle-flags, as trophies. Another masterpiece of gallantry was presented at Marye's Heights, where General Meagher's Irish Brigade repeatedly charged the Rebel works, until at least two-thirds of his brave men strewed the ground, killed and wounded. Night at length threw her sable mantle over the bloody field and the Army of the Potomac had fifteen thousand less of effective men than it had the day before. The Ninth Massachusetts had been under the fire of the enemy for thirty-two consecutive hours, but none of the officers were killed. The list of casualties at Fredericksburg was, one killed, four mortally wounded, and twenty-nine wounded. With this great battle terminated the campaign of 1862, and the two great armies established their winter quarters facing each other along the line of the Rappahannock River.

On January 25th, 1863, Major-General A. E. Burnside was relieved as commander of the Army of the Potomac, and Major-General Joseph Hooker was assigned in his place. With all his faults, great credit is due to General Hooker for his promptness and marked ability in reorganizing the Army of the Potomac to the same high plane of discipline and courage which it enjoyed under the idolized General McClellan.

"Fighting Joe Hooker" advanced upon the Confederate position the last of April, 1863; a feint of crossing the river below Fredericksburg with his entire army deceived the enemy, and the Rebels concentrated their forces opposite the feigned point of attack. By a wily movement, General Lee's position on the Rappahannock had been entirely flanked, but although out-generaled by Hooker in this

movement he was not disconcerted, and advanced towards Chancellorsville. The first collision occurred on May 1st, when General Sickles was despatched in the morning with a division of regulars on the old Pike to Fredericksburg. He was followed by a part of the second corps, when Lee was encountered, and a sharp battle ensued, with heavy losses on both sides. The Rebels conquered, having the best ground and superior numbers. This was Hooker's first mistake. During that night both armies prepared for battle. The Ninth were in the woods, under command of General Griffin, of the first division, who, by some mistake had received no orders. Not until midnight did he make up his mind to move in the direction of Chancellorsville, and he reached the line of the Fifth Corps early in the gray of the morning. During the night both armies prepared for a battle, and Hooker disposed his troops so well that Lee hesitated to attack him in front. General Jackson, with twenty-five thousand men, attempted a flank and rear movement. This was detected by General Birney who made a gallant charge, and captured five hundred of the Twenty-third Georgia Regiment. But the Rebels swept down upon the flank and rear of Howard's Corps, the right wing of the Federals, about supper-time, and a panic ensued. General Devens was severely wounded and one-third of his division disabled or captured. A terrible artillery duel took place between Pleasanton's Horse Artillery, with part of Sickles' Battery and the Confederate Artillery. Stonewall Jackson with a small staff, was on his way back from a reconnoissance, when his troops, mistaking the party for a Federal cavalry, fired upon them. Jackson was severely wounded, and died a few days later. The Confederates mourned his loss keenly, and he was one of the greatest generals of the Southern cause. At the Battle of Bull Run, when a part of the Confederate army was in retreat, General Bee, pointing to an immovable column of men, exclaimed, "Here is Jackson, standing like a stone wall!" And from that day he was called "Stonewall" Jackson.

Chancellorsville, like Fredericksburg, ended on the Union side in a dismal failure, caused by a "lack of decisive generalship." The Army of the Potomac, from April 27th to May 6th, 1863, had one thousand, six hundred and six men killed, nine thousand, seven hundred and sixty-two men wounded, and five thousand, nine hundred and nineteen men captured and missing. On May 10th, the following General Orders Number Three were read to the Ninth Regiment at dress parade:

"In the recent marches and in the subsequent battles which took place in the vicinity of Chancellorsville, the Colonel commanding expresses his profound gratification at the conduct of and disposition manifested by his command. It is true that the regiment was at no time engaged in any of the more serious conflicts from which this brigade was to a degree exempt by assignment to no less important but less hazardous duties in occupation of positions supporting and defending batteries that were showering death upon the foe. Still those qualities which made an undying name for the regiment during the ordeal of the Peninsula were perceptible in the alacrity, energy and intelligence with which every duty was performed. The Colonel commanding tenders his thanks to the following named officers for meritorious services: Lieutenant-Colonel Hanley, Adjutant Phalen, Captains Mahan, O'Hara, Roche, Tobin and Phelan. Also to the noncommissioned

officers and men of Companies E, G, and H, who, under their respective officers, gallantly repulsed a superior force of the enemy while on outpost duty.

By Command of Col. P. R. Guiney."

On June 27th, General Hooker resigned his command, and the same day General George G. Meade assumed control of the Army of the Potomac, numbering one hundred and one thousand, two hundred and sixty-two men. On the morning of July 1st, General Buford's cavalry had a sharp encounter with the Confederate advance under General Heth. The actual battle of Gettysburg was begun by a severe struggle for the passage of Willoughby's Run, between the Confederates under Archer, and Meredith's "Iron Brigade," under the personal control of General Reynolds. After a brilliant charge, Archer and eight hundred of his men were captured, but the Union forces lost General Reynolds, who was "picked off" by a sharpshooter. General Doubleday assumed his command, and by noon he had secured a commanding position on Seminary Ridge. Later General Meade intrusted General Winfield Scott Hancock with chief command in the field, in place of General Reynolds.

Shortly after going into camp near the Capital city it was joined by the Eighty-eighth and Sixty-third regiments under "Meagher of the Sword."

No truer, nobler patriot than Meagher ever lived in Ireland. No braver soldier ever drew the sword in a good cause. He was the idol of his regiment, and until his command was disbanded he was the bravest of the brave and left his name imperishable in the annals of his adopted country.

Colonel Nugent was placed in command of the new brigade to which Meagher was attached and which was assigned to the division of General Sumner. During the Peninsula campaign the regiment took part in the following battles: Fair Oaks, May 31 to June 1; Gaines' Mill, June 28; Savage Station, June 29; Peach Orchard, White Oak Swamp and Glendale, June 30.

The god of battles himself must have wept over the fearful destruction of the Irish brigade at Fredericksburg where on December 13, 1862, the impetuous Thomas Francis Meagher, with a sprig of green in his hat, led it to the muzzle of the Confederates' gun with as much dash as ever did Henry of Navarre, the lion-hearted Richard or the impetuous Murat.

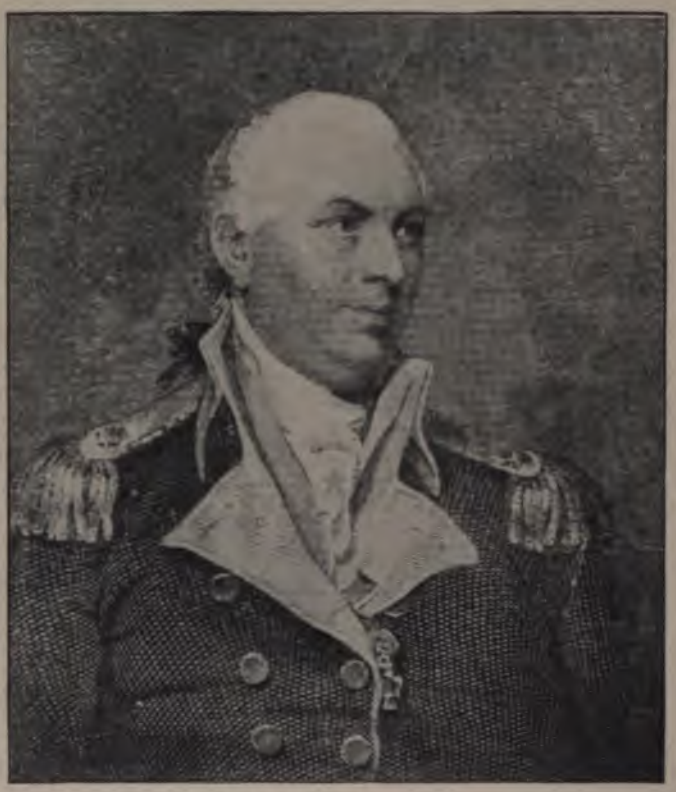
In this engagement the Sixty-ninth Regiment as part of the brigade commanded by General Meagher was assigned to carry the impregnable position on Marye's Heights. This was crowned by a stone wall four feet high, from which the rebels, completely sheltered, poured a murderous fire and canister upon Meagher and his devoted troops.

It was here that a Confederate soldier — a North Carolinian whose early days were passed in Ireland — exclaimed, when he got a glimpse of Meagher's troops on their way to the attack: "My God, here comes the Irish brigade." The heart of the brave Southerner sickened at the thought that in a few minutes the Irish troops of North Carolina and Georgia would be slaughtering their countrymen from the city by the Hudson. A monument now stands on Marye's Heights to the memory of a brave color-bearer of the Sixty-ninth, whose body was found riddled with bullets and canister beside the regimental colors. On examination the

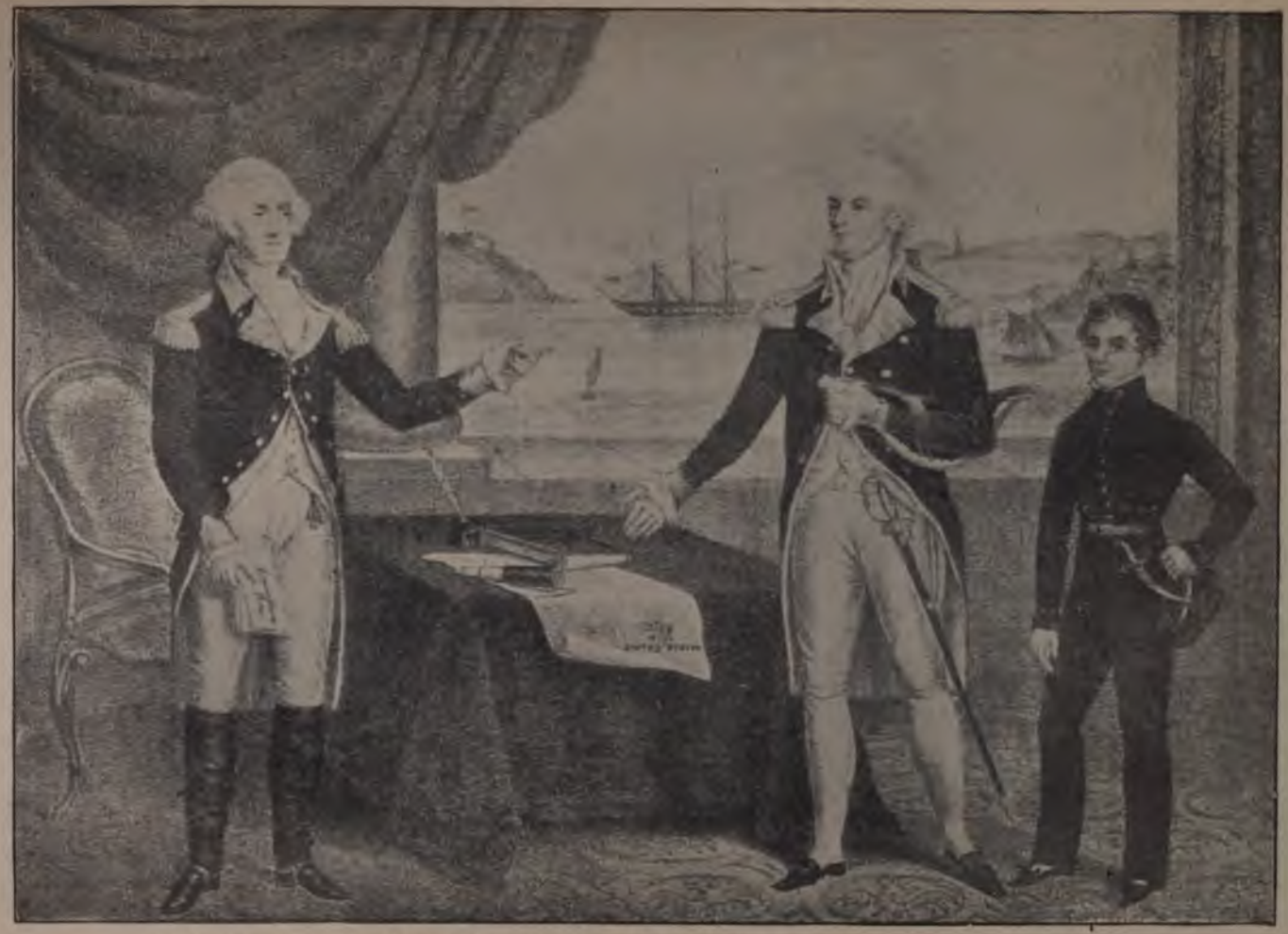
MAJOR GRADY, OF THE OLD FIGHTING NINTH REGIMENT.

MAJOR O'CONNOR, OF THE OLD FIGHTING NINTH REGIMENT.

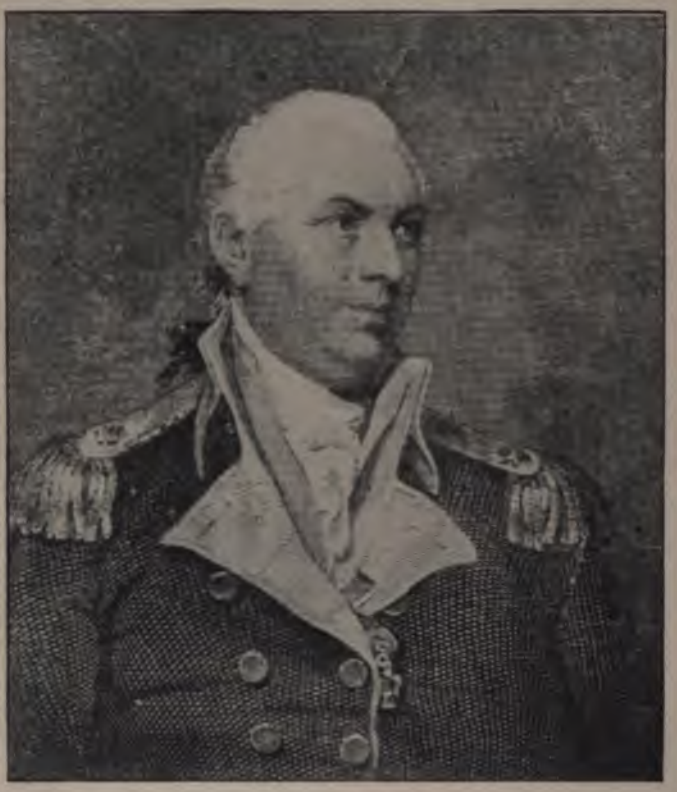
COLONEL BOGAN, OF THE OLD FIGHTING NINTH REGIMENT.



COMMODORE JOHN BARRY,
FATHER OF THE AMERICAN NAVY, AN IRISHMAN AND A CATHOLIC



COMMODORE BARRY RECEIVING HIS COMMISSION FROM GENERAL WASHINGTON.



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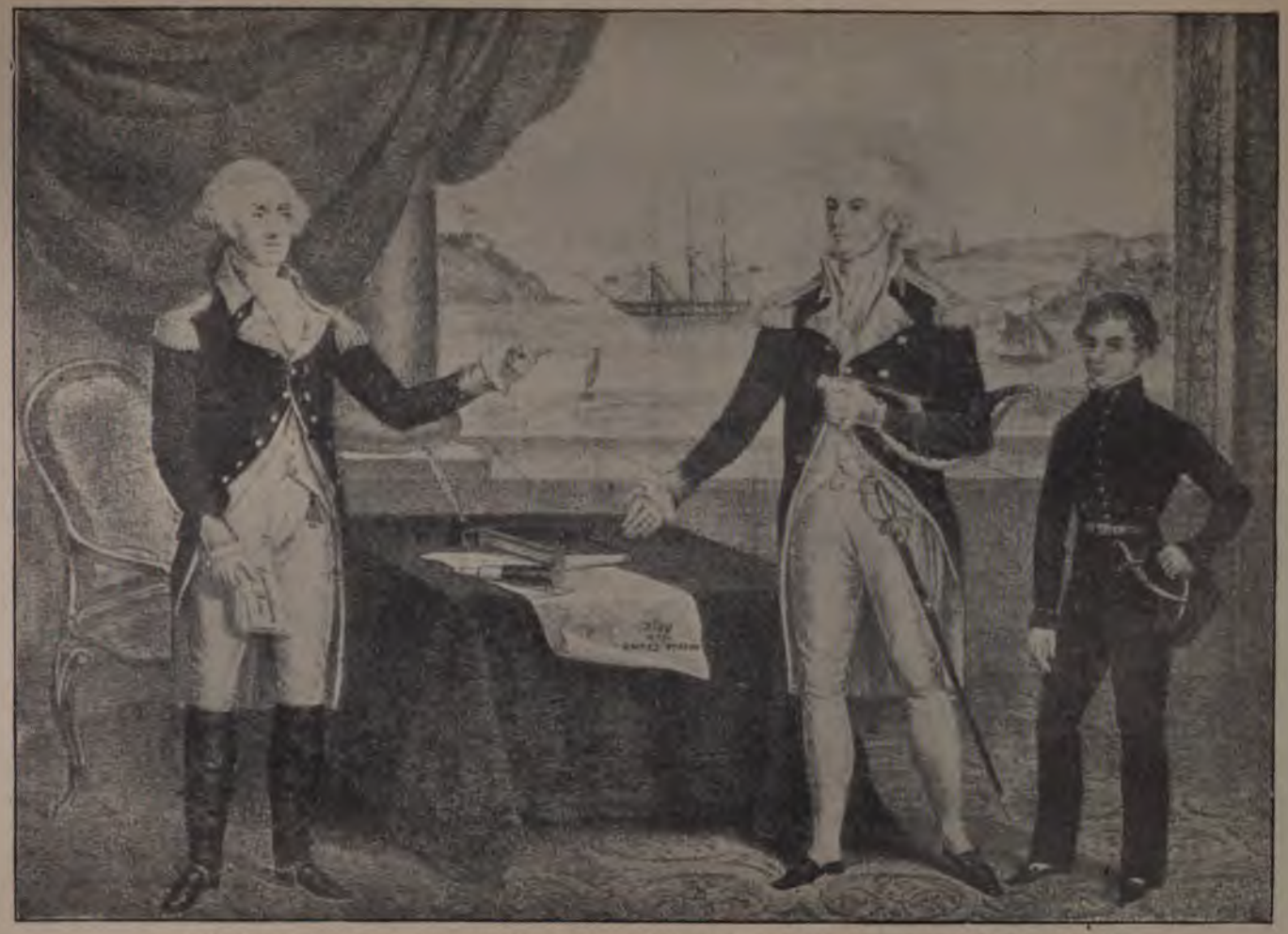


COMMODORE BARRY RECEIVING HIS COMMISSION FROM GENERAL WASHINGTON.

GENERAL LOGAN, OF THE OLD FIGHTING NINTH REGIMENT.

flag was found buttoned up inside the hero's blouse and with its staff was recovered. The bodies found nearest the stone wall were easily identified. Each of them had the sprig of green which General Meagher ordered his men to wear when they started on the forlorn hope which decimated but immortalized the brigade.

The scene now shifts to Chancellorsville, where Stonewall Jackson "passed over the river and rested under the shade of the trees." Never did ancient warriors, whether Grecian, Roman or Macedonian, show greater courage and fortitude than did the Irish Brigade on this ensanguined battlefield. It was at Chancellorsville, on May 3, 1863, that the Sixty-ninth Regiment won the imperishable laurels by saving the guns of the Fifth Maine Battery, which had been bravely worked until all the officers and men, as well as the horses, had been killed or wounded with the exception of two cannoneers, who, seeing no chance of saving their guns, blew up the caisson. General Meagher then called for volunteers to save the cannon, when the whole brigade, less than 600 strong, rushed up, and under a withering fire from the Confederates, dragged the guns to a place of safety.

Death and sickness had now reduced Meagher's brigade to a mere handful of men. Each New York regiment was reduced to a battalion of two companies, the survivors of three of the finest regiments in the Army of the Potomac forming a provisional brigade five hundred strong under command of Colonel Patrick Kelly, of the Eighty-eighth Regiment. General Meagher and Colonel Nugent resigned after the latter was refused permission to return to New York and to fill the ranks of his shattered legion.

It was this organization in which each of the original regiments was represented by a battalion of two companies, making six companies in all, that participated in the battle of Gettysburg — an engagement that goes down to history as a victory for General George A. Meade, more illustrious perhaps than Montebello or Solferino was to the great Napoleon. The defensive had been transferred thither, Pickett and his brave Virginia veterans almost annihilated and the peerless Robert E. Lee driven back to Virginia. The Sixty-ninth Regiment had an honorable and a conspicuous part in the second day's battle. Stationed in the wheatfield at the foot of little Round Top, the key to the Confederate position, it consequently was subjected to a galling fire.

Just prior to Pickett's famous charge, on July 3d, took place one of the most picturesque sights of the battle — the absolution, under fire, of the regiment by its chaplain, the Rev. William Corby. How well it did its duty on that day a beautiful Celtic cross, twenty feet high, erected by the munificence of the Empire State, bears mute and undying testimony.

During the Gettysburg campaign, the Sixty-ninth Regiment was practically wiped out of existence. The survivors reënlisted under the Veteran Reënlistment Act, and the remnant of the regiment, receiving a thirty-day leave, returned to New York City, arriving January 2, 1864. Here the regiment was recruited nearly to its original strength. Returning to the front the regiment crossed the Rapidan, May 4, 1864. Marching up to the enemy's entrenched position at Spottsylvania, it took part in carrying the works the next day, and lost heavily. May 22d the regiment moved to North Anna River; May 27th was engaged at Totopotomoy Creek. On June 3d took part in the battle of Cold Harbor, with severe

losses. After crossing the James River on pontoons, the regiment was engaged in the assault on the Confederate works at Petersburg, June 16th and 17th. Colonel Kelly, commanding the brigade, and many officers and men were killed or wounded. During this period, siege of Petersburg, summer of 1864, the regiment was almost continually engaged.

In August more recruits arrived, and the regiment was thus entitled to its full complement of companies and officers. Colonel Nugent was reëlected Colonel, Adjutant James J. Smith was made Lieutenant-Colonel, and Captain Richard Maroney was promoted to be Major.

The Sixty-ninth Regiment was engaged at Skinner's Farm, March 25, 1865, and participated with its division in all its marches and battles, at Hatcher's Run, Five Forks, Sutherland's Station, South Side Railroad, Amelia Springs, Farmville and Appomatox, April 9, 1865.

General Nugent carried the first communication, on April 7, from General Grant to an officer of General Lee's army, demanding the surrender of the Confederate forces.

On May 24, 1865, the regiment took part in the grand review at Washington. It returned to New York City and was mustered out at Hart's Island, New York Harbor, June 30, 1865.

The proudest monument to the martial glory of the American Irish has been built by American hands. In the war statistics recently published by the *Century Magazine* it was shown that three regiments of Meagher's Irish Brigade were among the fifty organizations that lost the largest percentage in killed and wounded on the Union Side during the Civil War; and George L. Kilmer, one of the best known military writers, writing of the famous Sixty-ninth New York Volunteers, which formed a portion of Meagher's Brigade, in an article widely published in May, 1892, says of this heroic corps: "In its whole career, not including Bull Run, the casualties scored 1,177, of which 874 were killed or wounded. The total deaths on the field were 261. The regiment carried 1,513 men on its rolls. The percentage of killed was a trifle over seventeen, the highest among all the New York regiments (300 in all) and the fifth from the top in all the Union army."

"Our country, right or wrong," was the unchanging motto of the regiment when the Spanish-American War broke out in 1898. In that crisis the Sixty-Ninth Regiment sustained the glorious reputation made by its former members on many a bloody battlefield. It is the proud boast of its officers and men, and of their thousands of friends, that while defections were occurring in the ranks of other regiments at Camp Black and elsewhere, not a single man in the Sixty-ninth Regiment deserted or even tried to escape duty by claiming physical disability On the contrary, they did everything they possibly could to prevent their being rejected by the examining surgeons. They tried bravely to conceal any physical imperfections that might debar them from service, and when they failed broke down and wept like children.

Every company in the regiment had dozens of recruits on the waiting list ready to take the places of those rejected. Some of them brought every influence they possessed in order to get in. In was not a case of "How can I get out?" but "How can I get in?"

Over four hundred members of the Irish Volunteers made a rush to get into the Sixty-ninth as soon as they learned that their own organization could not go to the war, and these were among the best men in the command. They were all well drilled and thoroughly familiar with their duties.

Can any anti-Irish bigots show a record like that?

The battle of Gettysburg, which raged for three days, was the bloody turning point of the Rebellion — the baptism in blood of the redeemed Republic. The losses at Gettysburg in the Army of the Potomac were twenty-three thousand and forty men, and the Confederate losses about twenty thousand. On July fourth General Meade issued an address to the army:

"The commanding general, in behalf of the country, thanks the Army of the Potomac for the glorious result of the recent operations. Our enemy, superior in numbers and flushed with the pride of a successful invasion, attempted to overcome or destroy the army. Utterly baffled and defeated, he has now withdrawn from the contest. The privations and fatigues the army has endured and the heroic courage and gallantry it has displayed, will be matters of history to be ever remembered. Our task is not yet accomplished, and the commanding general looks to the army for greater efforts to drive from our soil every vestige of the presence of the invader. It is right and proper that we should on suitable occasions return our grateful thanks to the Almighty Disposer of events that, in the goodness of His Providence, He has thought fit to give victory to the cause of the Just."

Lee had escaped with the remains of his army, his field equipment, and with some four thousand Federal prisoners, so that the full fruits of the glorious victory had not been garnered, but on the other hand, an invasion of the Keystone State had been frustrated, and the intended attack on Washington was indefinitely postponed.

The President, on July 15th, issued a proclamation, setting apart August 6th as a day of National Thanksgiving.

During the progress of this great battle the Ninth Massachusetts held its position on Big Round Top, where a breastwork of solid rocks, well laid by the masons in the regiment, saved them from the bullets of the skirmishers during the day. They did gallant work in defence of this strategical point, and they would have lost heavily but for the breastwork of stone. The losses of the regiment were one killed, thirteen wounded, one missing; a total of fifteen.

General Meade lost no time in pursuing the Confederate Army in Virginia. On September 18, 1863, Father Egan, a Dominican priest, was commissioned Chaplain of the Ninth Massachusetts, and he remained with the regiment until its time expired. "Father Egan was a true priest and chaplain," says Major MacNamara, in his "History of the Ninth Regiment," "and a noble-hearted Christian gentleman, greatly beloved by all the regiment, and highly respected throughout the Fifth Corps and the army, for he did not confine all his labors to the regiment. Wherever his priestly duties called him in the army, there he was to be found; in the camps, hospitals, and on the battlefields. . . . His presence and priestly service was indeed a blessing at all times to the wounded, the dying, and the distressed."

The Ninth Massachusetts camped for the winter near Bealton Station and

about the last of March the Army of the Potomac was consolidated and reorganized, Major-General Meade, commanding. It numbered for duty about one hundred and twenty-two thousand men. The Ninth received orders to move April 30, 1864, and went forth to meet the enemy under the direction of General Grant, and the leadership of General Meade. The cavalry of the entire army was placed under the command of General Philip H. Sheridan. On May 5, 1864, the first battle of General Grant's campaign was fought, and is known as the Battle of the Wilderness. General Grant, in his memoirs, affirms that "More desperate fighting has not been witnessed on this continent than that of the 5th and 6th of May, 1864. Our victory consisted in having successfully crossed a formidable stream (the Rapidan River) almost in the face of an enemy, and in getting the army together as a unit. . . The fact of having safely crossed was a victory." On the sixth, the brave Colonel Guiney fell, terribly wounded, losing an eye, and was carried from the field. Lieutenant-Colonel Hanley then took command. During this advanced attack the Ninth lost twelve officers and one hundred and thirty-eight men, killed and wounded. The losses of the Ninth at Laurel Hill, Po River, and Spottsylvania, from May fifth to nineteenth, killed and wounded, were two hundred and fifty-one men.

On May 26, 1864, General Grant sent a communication to Washington: "Lee's army is really whipped; the prisoners we now take show it, and the action of his army shows it unmistakably — a battle with them outside of intrenchments cannot be had. Our men feel that they have gained the *morale* over the enemy, and attack him with confidence. I may be mistaken, but I feel that our success over Lee's army is already assured. The promptness and rapidity with which you have forwarded reinforcements has contributed largely to the feeling of confidence inspired in our men, and to break down that of the enemy."

The term of three years' service of the regiment drew to a close, and the men whose terms of service were unexpired, about two hundred and nine, were transferred to the Thirty-second Massachusetts Veteran Volunteers. The Ninth reached Boston, June 15, 1864, and were met by thousands of relatives and friends. There was a parade through the city, and a banquet at Faneuil Hall. On the 21st of June, 1864, the survivors of the regiment assembled on Boston Common and were "mustered out." Numbers of the men went again into battle, remaining until the close of the war, when General Lee surrendered at Appomattox, April 9, 1865.

It is not our purpose here to give a history of the Army of the Potomac, and we have given only a brief sketch of the part the "Fighting Ninth" took in the three years' campaign. The History of the Ninth Regiment has been treated in a detailed way by Major Daniel George MacNamara, published in 1899. The Union army was disbanded after June 1, 1865, and by autumn some seven hundred and eighty-six thousand officers and men had been mustered out of service. The whole number of men called into service during the war was two million, six hundred and fifty-six thousand, five hundred and fifty-six. Nearly fifty thousand were killed on the field, about thirty-five thousand mortally wounded, and about one hundred and eighty-five thousand died in hospitals and camps. The total loss on both sides has been estimated to reach fully one million ablebodied men.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

It has been well said that no complete history of the Civil War will ever be written. To write such a history one would have to record the deeds of more than two million veterans who participated in that memorable struggle for the life of the greatest nation on the globe. The country for which Washington fought and Warren fell, was once more safe from Treason's hands, and Liberty was again the heritage of the people.

It was the testimony of both officers and privates that prisoners taken by the Rebels were almost invariably robbed of everything valuable, sometimes on the field, sometimes by the prison authorities. Even necessary clothing was stripped from the person. The prisoners at Libby Prison wrapped themselves at night in dirty blankets and slept on the hard plank floor in stifling contact, "like fish in a basket." If a prisoner ventured near an open window, he was instantly shot at without warning by the sentry in the yard. Indeed it was a matter of sport "to shoot a Yankee!" The rations were poor and insufficient — not enough to support life, and the corn bread was called by the prisoners "iron-clad." It had to be grated, and made into mush to make it eatable. The peas were full of worms or maggots, which, when soup was made, floated on the surface. Finally, the boxes, which were sent from the North by friends of the prisoners, were withheld, and piled up in warehouses nearby, in full sight of the starving captives. The officers were sometimes permitted to buy articles at extravagant prices, and would find the clothes, hams, butter, etc., bearing marks of the Sanitary Commission. At Belle Isle, in the James River, the Union prisoners had no shelter from the heat in summer nor the cold in winter. The food was loathsome and scarce, and many men were frozen to death. A hospital steward, while a prisoner, attending to some duty, found by accident the Confederate Surgeon-General's quarterly report, and by this it appeared that in the months of January, February and March, out of nearly two thousand, eight hundred patients about half that number died! What was done in prison and hospital on Belle Isle and in Libby Prison, was done nearly all over the South. It was the same story of robbery and insult, of starvation, of exposure, of cowardly shootings without warning, of close and filthy rooms or unsheltered encampments, of disease without care or medical treatment, and of deaths without number.

While this ratio of mortality among the American soldiers in the hands of the rebels continued to augment, the Confederate prisoners at Fort Delaware improved under the influence of good food and kind treatment, and but sixty-two died, out of one thousand, one hundred and twenty-six confined at the island, during May, 1864. At Johnson's Island, in Ohio, in twenty-one months out of an aggregate of six thousand four hundred and ten prisoners, there were only one hundred and thirty-four deaths.

During the Civil War the Catholic clergy hastened to give their services in the camp, the field, the hospital and the prison. Sisters left their quiet convent schools, their hospitals and asylums, to minister to the sick, wounded, and dying, who, in thousands, needed their aid. In many dioceses prayers for peace were added to the Mass, and religious communities daily recited the Litany of the Saints for the same purpose. Frequently the Catholic churches were turned into hospitals for the wounded and dying brought in from the battle raging in the neighborhood.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

In another part of this work, the "History of the Church," may be found sketches of Father Corby, Colonel Guiney, and other notable Catholics who took part in the great conflict. "That the Ninth Regiment has, for a small body of infantry, a patriotic and a glorious record," says Major MacNamara in his "History of the Ninth," "from the earliest days of the war until the backbone of the rebellion was broken, and one that has been but partially recognized in history, no one familiar with its brave achievements will deny."

Major MacNamara also paid the following tribute to the Sisters of Charity.

"And what can be said in praise, that will do justice in its fullest extent, of our Catholic Sisters of Charity? Words of commendation, however inadequate, are left to the soldiers; to the sick and the wounded, and to the friends of the dying soldiers, who without regard to race or religion, received the kind and attentive care of these Christian women. In their ministrations mark how unobtrusive, gentle and diligent they were; performing their self-imposed duties by day and by night, in all kinds of weather; battling, as it were, with all the hardships and miseries of war. Fortunate, indeed, in their sufferings, were the comrades who received their nursing and attendance. Their presence alone was a blessing!"

The part the Ninth played in the late war with Spain is known to all our readers, and we need not dwell upon it here. The war began about the end of April, 1898. Both nations had been preparing for it for some months since the United States warship "Maine" was blown up in the harbor of Havana. The causes which led to the conflict were Spain's cruel methods of waging war on the Cuban insurgents; the imprisonment and killing of Americans and destruction of their property in Cuba, and if truth must be told, the great damage to American trade with Cuba and serious losses to American merchants as a result of the insurrection with Spain.

The war was but a passing incident in the history of this country, not a vital problem. It has given us an increased knowledge of our strength and resources, and won us a new and high respect in Europe, but, so far, has added little to these powers or resources. The war had a valuable effect, however, in removing the shreds of ill-feeling remaining between the North and the South, and welding the two sections of our country into one strongly cemented union.

The first man to reach Little Round Top, on the field of Gettysburg, was Colonel Patrick H. O'Rourke, who fell at the head of the troops, and whose widow became an honored Sister of the Sacred Heart.

The regiment that made the success of McClellan's retreat after the battle of Antietam possible was the Massachusetts "Irish Ninth," by its victory at Gaines' Mill.

The last Union General killed in the war was Brigadier General Thomas A. Smyth, the Irish-born hero of Cold Harbor, who fell before Petersburg, April 9, 1865.

The only general to defeat "Stonewall" Jackson through the war was General *James Shields,* an Irish hero of two wars for the Republic.

The first man to reach the summit of Mission Ridge was Phil Sheridan, born in Albany one year after the arrival of his parents from Ireland.

The first general to triumph in the Southwest was General Stark Rosecrans, brother of the late Catholic Bishop of Columbus, O.

The first shot fired in defence of the flag at Fort Sumter was by an Irishman born, Patrick Gibbons, still living in Erie, Pa.

The monument that holds the place of honor on the field of Gettysburg is that of the Pennsylvania Sixty-ninth.

The first regiment to form and protect the retreating Union Army at Bull Run was the New York Sixty-ninth.

The last blow which caused the surrender of Lee was dealt by General Phil Sheridan.

REQUIEM FOR THE DEAD OF THE IRISH BRIGADE.

Come, let the solemn, soothing Mass be said,
For the soldier souls of the patriot dead;
Let the organ swell, and the incense burn,
For the hero men who will ne'er return.
Men who had pledged to this land their troth,
And died to defend her, ere break their oath;
But if high the praise, be as deep the wail,
O'er the exiled sons of the warlike Gael.
From their acts true men may examples reap;
And women bless them, and glorying weep.
Proud beats the heart while it sorrowing melts
O'er the death-won fame of these truthful Celts,
For the scattered graves over which we pray
Will shine like stars on their race alway.
Oh, what doth ennoble the Christian man,
If not dying for truth in freedom's van!
What takes from Death all its terrors and gloom?
Conscience to feel Justice blesses the tomb!
And oh! what doth build up a nation's weal
But courage to fight for the truths we feel!
And thus did these braves, on whose graves we wait,
Do all that make nations and races great.

Catholic University of America. One of the Grandest Institutes in this Country.

LOCATED on a beautifully wooded knoll, Brookland, two hundred and twenty feet above the Potomac river, at the junction of Michigan avenue and Fourth street northeast, are the picturesque grounds and imposing stone buildings of the Catholic University of America, a noteworthy landmark of the District, of which the city of Washington, as well as the entire country at large, has every reason to be proud.

The buildings are designed for comfort and utility, roomy and spacious, each bearing evidences of careful thought and study on the part of designers, architects and builders, erected to last for centuries.

Close adjoining the university grounds is the six-hundred-acre tract of the Soldiers' Home, with the snow-white marble tower of the main building showing in bold relief above the forest trees, looking like a beautiful minaret. Even in mid-winter the notes of wild birds ring bell-like through the clear, pure air, as if the feathered songsters were rejoicing over their woodland home.

Closer inspection of the massive buildings reveals spacious reception rooms, flanked by almost speaking portraits of distinguished prelates, reminding one of the olden times, as well as of the present, while the wide halls and staircases lend an air of massiveness and solidity that impresses all visitors.

The university grounds comprise seventy acres of charming hill and dale, in the midst of which are the great buildings, Divinity Hall, McMahon Hall and Albert Hall.

From living rooms to offices, educational halls, culinary departments, dormitories, and every other portion of the university homestead, comfort and neatness reign supreme.

Perfect hygienic and sanitary conditions prevail throughout the educational colony, and in every respect the health of all hands is looked after as well as the minds.

Briefly the Catholic University of America is a national institution in that it is the property of all the bishops of the United States, not belonging to any single diocese, but to the whole Catholic Church of America.

The affairs of the University are looked after by a board of trustees of which Cardinal Gibbons of Baltimore, is the president. It is supported by voluntary contributions of the American people.

Every year all of the Catholic churches in the country, fifteen thousand to

twenty thousand in all, take up a special collection for this great university. These contributions constitute its support.

The purpose of the University is to benefit lay. as well as ecclesiastical students. Faculty of theology for ecclesiastical students. For lay students, faculties of law, philosophy, letters and science.

There are also special courses for undergraduate students, leading to the degree of bachelor of arts. These broad and liberal educational standards must commend themselves to all, as much by their practical nature as by the wide range which they cover.

The University is open to all male students who are of good moral character, of studious habits, and have attained the standard of scholarship hereinbefore described. As a general rule they must also be at least seventeen years of age.

The financial department of the University is in the hands of the finance committee, including the following: Michael Jenkins, Esq., of Baltimore, treasurer of the University, chairman; Rt. Rev. Mgr. Dennis Joseph O'Connell, rector of the University; Hon. Charles J. Bonaparte, trustee of the University; Adrian Iselin, Esq., of New York, and E. Francis Riggs, Esq., of Washington, D. C.

The University's board of trustees is: The Most Rev. Archbishop of Baltimore, His Eminence, James Cardinal Gibbons, president; the Most Rev. William H. O'Connell, Archbishop of Boston, vice-president; the Most Rev. Patrick John Ryan, Archbishop of Philadelphia; the Most Rev. John Ireland, Archbishop of St. Paul; the Most Rev. Patrick William Riordan, Archbishop of San Francisco; the Most Rev. John Joseph Keane, Archbishop of Dubuque; the Most Rev. John Murphy Farley, Archbishop of New York; the Most Rev. Sebastian Gebbard Messmer, Archbishop of Milwaukee; the Most Rev. John Joseph Glennon, Archbishop of St. Louis; the Most Rev. James Edward Quigley, Archbishop of Chicago; the Right Rev. John Lancaster Spalding, Bishop of Peoria; the Right Rev. Camillus Paul Maes, Bishop of Covington, secretary; the Right Rev. John Samuel Foley, Bishop of Detroit; the Right Rev. Ignatius Frederick Hostmann, Bishop of Cleveland; the Right Rev. Matthew Harkins, Bishop of Providence; the Right Rev. Mgr. Dennis Joseph O'Connell, rector; Michael Cudahy, Esq., Chicago; the Hon. Charles Joseph Bonaparte, Baltimore, and John D. Chimmins, Esq., New York.

The University illustrates the truth that home institutions conducted on practical as well as scientific plans, need never fear failure. The University stands on its merits, asking only such consideration as honest investigation always grants to the deserving.

It has won its title to the broad position it now occupies in the field of learning by the higher character of the work on behalf of its students. And from year to year the University has sent out numbers of young men, a credit to themselves and to their alma mater.

The perpetuity of American institutions, the welfare of the family, the prosperity of all classes, all clamor for due recognition of the very truths which are daily inculcated in the University. In a word, every element that goes for solid intellectual culture finds a place in the curriculum of this great Institution.

The Charitable Bureau Recently Opened to Prevent the Loss of Faith of Many Children.

THE Charitable Bureau was opened January 1, 1903, and is the outcome of concerted action taken by the bishops and priests of Massachusetts to prevent the loss to the Faith of many Catholic children, who, in becoming wards of the State and the cities, are placed out in Protestant families. The Archbishop, at a conference held at the Cathedral in 1901, called the attention of the clergy to the matter, and asked them to furnish the State Board of Charity with a list of suitable Catholic homes, to enable the Board to place these children in Catholic families.

In December of the same year, a committee of priests appointed by Vicar-General Byrne met to devise plans for safe-guarding the religious faith of these Catholic children. At this meeting committees were also present from both the Springfield and Providence dioceses. The general committee thus organized met from time to time, and accomplished much good, and in drawing up its report, recommended to the Archbishop the establishment of a permanent bureau. His Grace approved the project, an office was opened, and the Rev. Joseph G. Anderson, of St. Cecilia's Church, was appointed to superintend the work.

An association of volunteer visitors, recruited from the Knights of Columbus, was organized throughout the State, consisting of representative laymen, who work in conjunction with the clergy in looking after neglected and dependent Catholic children, as well as juvenile offenders who are committed to the care of the State and municipal authorities. Three members from each council of the Knights of Columbus throughout the State act as visitors, under the general direction of Mr. James J. Nolan, president of the general conference. In his last report Mr. Nolan says, "The work has shaped itself into a perfect system under the judicious direction of Rev. Joseph G. Anderson, manager of the Bureau, and the interest amongst the members of the Order throughout the State is still active and encouraging. The financial assistance we are rendering the Catholic Charitable Bureau in Boston is also increasing each year, and is an additional proof of the interest taken by the Knights of Columbus in this great work. During the past year (1907) one thousand, five hundred and twenty-seven dollars and twenty cents was contributed for the support of the Charitable Bureau." The following figures

represent the enormous amount of work involved by the Bureau, during one year: Total number of Catholic children in care of the State, whose faith has been safeguarded, one thousand, seven hundred and twenty; placed in Catholic families, one thousand, one hundred and nineteen; placed in institutions three hundred and ninety; placed in hospitals, etc., two hundred and fifty-six; discharged to relatives, two hundred and fifty-one; houses supplied by the Bureau, two hundred and nine.

Catholic Ladies of Ohio.

ORGANIZED 1896.

Subordinate Councils, January 1, 1907	80
Membership, Beneficiary	2,735
Insurance in force	$ 2,121,100.00
Benefits paid to January 1, 1907	67,430.00
Assets January 1, 1907	38,201.01
No liabilities	
Cost of management per member, 1906	1.16
Total protection represented	428,299,681.00
Total benefits paid	16,946,698.00

Many people do not approve of these women's fraternal societies, and argue that they do not really need Life Insurance. To provide for conditions that may arise in our lives, and also for a condition that will surely occur, is the duty of every person, man or woman. As a rule, young Catholic women must, or do, support themselves, and in many cases help to provide for the family. They may, by accident or illness, be unable to earn anything for a long time previous to death. The small sum paid as monthly assessment in these societies, while they are able to earn, will provide that the expenses incident to their last illness may be met by their own provision. This fact of being able to provide for any contingency that may arise, will give a sense of security and obviate worry. The remarkable success of these women's societies has proven this.

The American Federation of Catholic Societies.

THE American Federation of Catholic Societies is an organization of Catholics in the United States for the purpose of advancing their civil, social and religious interests. It is not a political organization, and does not control the political affiliation of its members; it asks no favors or privileges, but openly proclaims what is just and fair. It aims at the creation of sound public opinion on all important topics of the day; it stands for the Christian life of the nation itself; for the proper observance of Sunday; for the Christian education of youth; for the sanctity and perpetuity of Christian marriage; for the safeguarding of the Christian home.

It asserts the necessity of Christian principles in social and public life, in the State, in business, in all financial and industrial relations. It combats all errors which are in opposition to Christianity and threaten to undermine the very foundations of human society. It is willing to coöperate with all loyal citizens and with all civil and social energies which work for truth and virtue. It exposes falsehood and injustice, whether in misrepresentation of history, doctrine or principles of morality. The aims of federation, therefore, are religious and patriotic; they are the interest of all American citizens, and especially of those who believe in a divine Law-Giver and in the revelation of a divine religion through Christ our Saviour.

At the Sixth Annual Convention at Indianapolis, Ind., among the subjects discussed were the Divorce Evil, Socialism, Parochial Schools, Christian Education, Catholic Press, Missions, Immigration, Fraternal Insurance and Aid Societies. The headquarters are at Chicago, Ill.

The Catholic College Alumni Sodality.

THE Catholic College Alumni Sodality conducts many charities in Boston, one of far-reaching good being the Catholic Sailors' Club, which has a home at 108 Water Street, Charlestown, within easy access of the incoming ships. Mr. Albert Ayers is the efficient superintendent, and he is especially fitted for the work. Having been a sailor himself, he has a thorough and sympathetic knowledge of the wants of the men, and in carrying on the work great praise is due to the five ladies' auxiliaries which give generous coöperation, and provide funds as the proceeds of many well-planned schemes. Mrs. Sarah A. Hodnett, of Orient Heights, is president of the East Boston branch; Miss Daisy Sullivan, of the South Boston branch; Mrs. John S. Flanagan, of the Charlestown auxiliary; Miss Helen Kenney, of the Dorchester, and Miss Margaret McCormick of the Roxbury auxiliary.

Apostleship of Prayer.

THE Apostleship of Prayer was founded in Vals, France, December 3, 1844, and was approved by the Congregation of Bishops and Regulars in 1866. It was confirmed by His Holiness, Leo XIII., who in May, 1879, improved its statutes, which were again revised under his direction, by the Bishops and Regulars in July, 1896. It is a pious association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works in so far as they are prayerful and unite us with the Sacred Heart of Jesus.

The Association has sixty thousand local centres in different parts of the world with a membership of at least thirty millions. In the United States there are five million members, and six thousand, five hundred local centres. Its practices and conditions of membership are so simple and ordinary that all can take part in them, priests, religious, and laity alike. They are designed to develop a truly Christian spirit by the practice of mutual prayer, exercises of zeal, and devotion to the Sacred Heart of Jesus, the Blessed Virgin and the Holy Eucharist, frequentation of the Sacraments, and meditation on the Passion in the service known as the Holy Hour in memory of Our Lord's Agony. During one month, the Associates in the United States offered eleven million, six hundred and eighty-nine thousand, five hundred and sixty-eight good works for the petitions of members, which are marked on intention blanks which are sent to the Central office to be recommended for prayers.

The Director-General is the General of the Society of Jesus, who delegates his office to an assistant, who in turn, controls the organization through diocesan directors in each diocese. The Central Office in the United States for all English publications, certificates of admission, etc., is at 27 West 16th Street, New York City. For French publications, etc., 301 Vimont Avenue, Montreal, Canada. The Diocesan Director of Boston is Rev. M. A. O'Kane, S. J., 761 Harrison Avenue, Boston. For German publications, certificates, etc., address 42 Calhoun Street, Cincinnati, Ohio.

"Communication with his Maker by prayer," says Cardinal Gibbons, "is the most exalted function in which a man can be engaged, because it exercises the highest functions of the soul with the intellect and the world. It is the channel of heaven's choicest blessings. It excludes no one, it embraces all in the circle of its benediction. It gives us access to our Heavenly Father at all times, in all places, and under all circumstances. In a word, prayer renders us coöperators with our Creator in the moral government of the world."

The Bureau of Catholic Indian Missions.

THE Bureau of Catholic Indian Missions was established in 1874 by the Most Rev. Archbishop of Baltimore, upon the recommendation and for and in behalf of the Catholic prelates having Indian Missions within the limits of their dioceses, for the purpose of representing before the Government the interests and wants of the said Prelates in all matters pertaining to Indian affairs. It was, by decree of the Third Plenary Council of Baltimore, which was approved by Rome, recognized as an Institution of the Church, and was by that Council placed under the charge of a committee of seven prelates, consisting of His Eminence James Cardinal Gibbons; Most Rev. P. J. Ryan, Archbishop of Philadelphia; Most Rev. P. J. Riordan, Archbishop of San Francisco; Most Rev. P. L. Chapelle, Archbishop of Santa Fe; Rt. Rev. James A. Healy, Bishop of Portland; Rt. Rev. John B. Brondel, Bishop of Helena, and Rt. Rev. M. Marty, Bishop of St. Cloud. In 1894 this Committee was dissolved, and the Bureau as then constituted was superseded by a new corporation chartered by an Act of the Assembly of the State of Maryland — the incorporators being His Eminence James Cardinal Gibbons, Archbishop of Baltimore; Most Rev. P. J. Ryan, Archbishop of Philadelphia, and Most Rev. John M. Farley, Archbishop of New York, and its corporate name being "THE BUREAU OF CATHOLIC INDIAN MISSIONS." The new organization succeeded to all the rights and powers of, and all the property held by, the incorporation; has adopted laws for the government and guidance of the Bureau, and has selected as its officers the following:

His Eminence James Cardinal Gibbons, President; Most Rev. P. J. Ryan; Rev. Wm. H. Ketcham, Director; Very Rev. E. K. Dyer, S.S., Treasurer; Charles S. Lusk, Secretary. The principal work of the Bureau is the establishing of boarding and day schools among the Indian tribes, and the procurement from the Government and other sources of funds for their support and maintenance. The office address is 941 F Street, Washington, D. C.

What the Catholic Church is doing for Temperance in the United States.

ATTITUDE OF THE CHURCH.

THE official attitude of the Catholic Church regarding the practice of Total Abstinence, must be determined for us by the official statements of the Pope and the Plenary Councils of the United States. Now we find that the last three Popes, Pius IX., Leo XIII. and Pius X., officially approved and blessed the Catholic Total Abstinence Union of America. Leo XIII. and Pius X. not only blessed the Union, but enriched it by the grant of numerous indulgences. Furthermore, only last summer our present holy pontiff addressed a letter to the Rt. Rev. Francis Regis Canevin, Bishop of Pittsburg, President of the Catholic Total Abstinence Union of America, in which, after confirming the privileges accorded to the Union by his illustrious predecessor, he granted still other indulgences, that may be gained by membership in the Union. He, moreover, declared, that "It is our hope that, by conferring such abundant favors, not only bishops, priests and men of religious orders, but also the rest of the faithful, may resolve to bear witness to their regard for the Union and become members of it," and "that the evidence of our approval may move them to do this, we most cordially bestow on you and all who have joined or will join the Union, our apostolic blessing." In the same letter the Pope states the reason for which he so heartily approves the work of the Union; he says, "We heartily approve the work of the Union because they (the members) are really our associates and helpers in persuading men to practise one of the principal Christian virtues — temperance."

The bishops of the United States, assembled in the Second Plenary Council of Baltimore, in the year 1866, uttered these words: "Since the very worst scandals owe their origin to the excess in drink, we exhort pastors and we implore them for the love of Jesus Christ to devote all their energies to the extirpation of the vice of intemperance." No. 469.

The third and last Plenary Council of Baltimore was held more than twenty years ago, namely, in 1884. The Bishops assembled in that Council, officially uttered these words on the subject of intemperance in the use of intoxicating drinks: "Among the evils of our time, which we most deeply deplore, we must certainly include that which consists in the abuse of intoxicating drinks. We approve and most highly recommend the laudable practice of many persons, who in these days, totally abstain from the use of intoxicating drinks, either to remove from themselves

dangerous occasions of drunkenness, or to give to others a bright example of the virtues of temperance. We acknowledge as worthy of great praise, the societies which are known as the Catholic Total Abstinence Union and the Society of the Sacred Thirst. It is well known that the Head of the Church and the Vicar of Christ on earth, has more than once enriched these Societies with his Apostolic blessing and the indulgences of the Church; wherefore, we also extend to them the assurance of our good will, and, in order that they may flourish, we recommend them to the paternal care of all our priests." No. 260.

CATHOLIC PLEDGE.

It seems to me, that there is no need of any further quotations to show that the Catholic Church approves of total abstinence from the use of intoxicants *as beverages*. In other words, she approves of the *Catholic Pledge*, which is understood to be a personal resolution by which an individual determines, for one or several good reasons, that he will not use any intoxicating liquor as a beverage. The Catholic Pledge is never understood to mean that a person may not, under proper direction, use wines or liquor *as medicine*. Whether alcoholic liquors are necessary or useful as medicine is for the medical profession to determine. It has nothing whatever to do with the Church's attitude as to the taking of the Total Abstinence Pledge. If any physician to whom I commit myself during illness, shall prescribe for me wines or liquors as medicine, I shall follow his directions, and yet not violate my pledge. If my physician is one of that school which believes that alcohol is not necessary, even in sickness, I shall follow his counsel, and not take liquor even in sickness, just as I would abstain from any other medicine which he should consider unnecessary or unadvisable.

LEGAL PROHIBITION.

As to the legal prohibition or permission of the *sale of liquors*, the Church takes no official stand. Some there are, who erroneously imagine that the Catholic Church and the Catholic people ought to be always and everywhere in favor of prohibition and restricting the sale of liquor. These people think that we ought to be the unrelenting opponents of the saloon under all conceivable conditions. The Church takes no absolute stand on the prohibition question, but leaves her children to choose what may seem best under each given set of conditions. As a Catholic I am permitted to be a prohibitionist, a local optionist, a high-license man a low-license man, a free-license man, or an anti-saloon man. The Catholic Church, dwelling as she does in every nation under heaven, cannot take absolute attitudes on these questions, which are essentially political questions, matters of local policy. What may be very desirable here in America may not be so in Belgium or Spain or Italy. And, therefore, the Church leaves us free on these questions. The only point which I wish to make clear just now is this: that the Church highly approves and blesses the practice of those persons, who, in these days, for any good motive, personal or altruistic, resolve to abstain totally from intoxicating liquors, when such are used as a beverage; that she regards this practice as a

proper and sure remedy of the sin of drunkenness, and as always a wholesome practice of Christian mortification. The Church, however, does not regard this practice as a *special virtue by itself*. It is an act of *virtue*. In one person it is an act of *prudence*. In another an act of *mortification*. In another an act of *edification* of neighbor, in another an act of *charity*. As there are various motives that may lead a person to practice the self-denial which is implied in total abstinence, so this practice becomes an act of one virtue in one person, of some other virtue in another person. It may be a natural or a supernatural act of virtue. It may be merely human prudence; it may be a wise domestic economy; it may be a generous consideration for the feelings or prejudices of one's spouse and children. It may proceed from high supernatural considerations, and become an act of supernatural prudence in avoiding a frequent occasion of sin; it may be an act of kindness to weaker brethren, giving them good example to help them in their weakness; it may be a wholesome practice of Christian mortification and penance for past transgressions; it may be done, as many acts of self-denial have been done by the canonized saints, as an act of reparation for the sin and scandal committed by others. Whatever be the motive, if it be only a good motive, good in the natural or the supernatural order, purely human, or purely religious, or both combined, the Church approves the practice, recommends it, blesses it, and enriches it with indulgences; and our present Pontiff strongly urges bishops, priests, religious and members of the laity to practise it. Therefore, we become extremists and depart from the principles of the Church, only when we say that there is no such thing as the lawful use of liquor as a beverage, or no such thing as the lawful sale of intoxicants for that purpose. There is such a thing as the lawful use of liquor as a beverage, and there is such a thing as the lawful sale of liquor as a beverage. In just what circumstances this lawful use and this lawful sale are realized, it is not necessary to determine here. I only desire to make this point that total abstinence, as implied by the Catholic Pledge, is approved by the Church, and that the Church desires the practice to spread among her bishops, priests and people.

PRACTICAL EFFORT OF THE CHURCH.

But what is the Catholic Church of the United States actually doing to spread the practice of total abstinence, as a remedy for the all-too-prevalent crime of drunkenness? One great instrument, by which the Catholic Church raises the morality of her people and encourages the growth to virtue in their hearts, is the confessional, the Sacrament of Penance. If the Church can bring her children regularly to this sacred tribunal, where the repentant sinner is his own accuser, she can hope to effect a reform in his soul, which otherwise would be hopeless. What thousands of priests, therefore, are every day accomplishing in the confessional, for the uplifting of the unfortunate victims of intoxicating drinks, no one can estimate. With many of the fallen ones, total abstinence is insisted on by the confessor as the only sure remedy for their weakness, the only way in which they can prove the sincerity of their repentance. To many others total abstinence is recommended as a salutary work of penance. During seasons of penance, such

as the season of Lent, total abstinence from intoxicating beverages is now quite generally recommended to all our congregations, as a salutary work of penance. Pledge cards are distributed on Ash Wednesday, or the first Sunday of Lent, and all are urgently invited to practise this form of self-denial during the penitential season. Furthermore, the practice has become quite general of having the children, when they make their first Holy Communion, bind themselves to abstain from intoxicants until they are at least twenty-one years of age.

ORGANIZED EFFORT.

In regard to *organized work* for the spread of total abstinence, the work of the Church takes its most prominent form in the Catholic Total Abstinence Union of America, the President of which is the Rt. Rev. J. F. Regis Canevin of Pittsburg diocese, Pa. This organization held its first convention at Baltimore, in the month of February, 1872. It held its Thirty-sixth Annual Convention last August in Providence, R. I. It covers a territory extending as far west as Minnesota, and has a membership of about fifty thousand in good standing. It is composed of about twenty diocesan Total Abstinence Unions, and aims, by united action, to spread the sentiment in favor of total abstinence, and to encourage the establishment, in every parish, of Total Abstinence Societies.

CATHOLIC T. A. UNIONS.

This National Union, however, includes but a fraction of the Temperance Societies that are established in our local parishes. Even our own local Union, the Catholic Total Abstinence Union of the Archdiocese of Boston, does not include all of the total abstinence societies of this diocese. The active membership of this Union is between three thousand three hundred and three thousand four hundred. But in Essex County, there is another Local Union of Temperance Societies including nearly two thousand four hundred members. There are many other parish societies not included in either Union.

PRIESTS' T. A. LEAGUE.

Another evidence of the Church's interest in the spread of total abstinence is found in the Priests' Total Abstinence League of America, which was instituted at Pittsburg, Pa., August 7, 1903. This organization is described in its manual thus: "It is a practical expression of the earnest desire which its members have, in common with all zealous Catholics, of making more effective use of the saving power of the Church against the vice of intemperance, which is so widespread in our time and in our actual social conditions. The members know of no surer way to reach the people and to save them from the many evil consequences of this vice than through the ministry and example of the priest in the practice of total abstinence." This League has, of course, the required episcopal approval, and

actually includes among its members a number of archbishops and bishops. It has been spread throughout the country, and especially in the theological seminaries, mainly by the efforts of a venerable and truly apostolic priest, Rev. A. S. Siebenfoercher. Its membership already reaches, I believe, about eight hundred. Rev. George V. Leahy, the promoter of the League in this district, reports that at St. John's Seminary, Brighton, out of a total of sixty-seven students, fifty are pledged total abstainers. Forty of our priests are also enrolled. Many other priests of the diocese are professed total abstainers, but, as yet, they have not joined this League; some, perhaps questioning the need of such an organization; others, possibly thinking that their absence would not be felt. But this organization is yet young, and is growing slowly but healthfully.

THE PROPAGANDA.

ONE OF THE BEST ORGANIZED BODIES IN THE WORLD.

That Congregation in the Curia, which is known as the Propaganda, presides, as its name implies, over the diffusion of the Catholic Faith throughout the whole world. In all probability, it is the most perfectly organized body on earth and, notwithstanding the stupendous masses of work with which it has necessarily to deal, is far more remarkable for the masterly expedition and mobility of its action, than any bureaucratic government in existence.

Its creation at first, owing to defective organization, did not survive its founder; Gregory XV. reëstablished it, however, in 1622, issuing in regard to it on June 22, that year, the bull Inscrutabili.

Once a month the Cardinal members were to meet in the presence of the Pope; twice a month they were to meet under the presidency of one of the elder Cardinals among them. This rule practically remains even to the present day, and on the first Monday of each month the Cardinals of Propaganda meet in council to the number of fifteen. Discussions and decisions are referred to the Pope after going through investigation and examination at the hands of some twenty-five experts in Canon Laws.

A prothonotory apostolic holds a "watching-brief" at the council on behalf of the Pope and duly makes his private report to the Pontiff.

Rome divides the universe into two parts which are very unequal in extent. In the lesser of the two, that is in point of territorial extent, Christianity under an ecclesiastical hierarchy is regularly organized; the larger is the land of heathens, and schismatics, the territory of the missions. The decisions of the Propaganda are, therefore, of vast moment in their application, since every one of them must assert the spirit of the Church, and at the same time reconcile the temporal interests of the country in which it is promulgated. Thus, if a Catholic university is to be created at Washington or at Ottawa, Propaganda decides on the statutes of the new foundation, a necessarily delicate operation.

ITS WIDE INFLUENCE.

A glance at the extent of the territory over which Propaganda works, will convey some idea of the nature of its responsibilities in the world. With the

exception of the Bishopric of Goa, a Portuguese possession in India, Asia comes within the scope of Propaganda. Oceanica depends entirely for its ecclesiastical administration upon Propaganda. Propaganda reigns in the New World over the British possessions of North America, the United States, the Antilles, Guiana, Patagonia; it possesses no rights over Mexico or the South American Republics; Great Britain, Norway, Sweden, Denmark, Holland, Luxemburg, Bosnia, Servia, Roumania, Bulgaria, Montenegro, Turkey, Greece, a part of North Germany, and some points in Switzerland come under the jurisdiction of this imperial congregation. Here are approximately, the number of Catholics in the various countries with which the congregation deals in Europe:

England, two million, or one-eighteenth of the population; Scotland, five hundred thousand, or one-seventh of the population; Ireland, three million, three-fifths; Norway and Sweden, three thousand five hundred Catholics out of a population of seven million; Denmark, five thousand of two million, three hundred thousand; Holland, nearly two million, nearly half of the entire population; Luxemburg, two hundred and eleven thousand, nearly the whole population; Mecklenburg Schwerin and Strelitz with Hanseatic towns fifty thousand, or one-twentieth of population; Saxony, sixty thousand, or one-fortieth part of the people; Servia, ten thousand of one million six hundred thousand; Roumania, one hundred and twenty thousand of five million; Bulgaria, twenty-five thousand; Montenegro five thousand of two hundred and ninety thousand; Turkey in Europe, one hundred and seventy -five thousand out of nine million.

The method which Propaganda employs in conducting its spiritual conquests is worthy of note. In an unexplored region a few missionaries find a little Christion "outpost." It has hardly sprung into existence but it has already come within the cognizance of the argus-eyed Congregation; it is given a constitution as a mission and all due powers consistent with its work. It has not long been in existence, just long enough to get what fox-hunters call a "sense" of the country, when the little mission receives orders to extend its line or operations, the original little outpost becoming then a "base" and other members leaving it to form other outposts. This has been the method by which the Church has conquered Central Africa, that seemingly most impenetrable of all lands. In 1835, it was almost untrodden by the feet of missionaries; to-day it is cut up and divided almost as a chess board, no area being without its settler for the cause of Christianity. The same methods have been applied to the Christian conquest of Oceanica and China, and, indeed, for the practical purposes of its work the world may be said to be divided into a certain number of circumscriptions, which bring the entire universe in touch with the Roman Curia.

The Holy Family Temperance League

Of the Archdiocese of Boston.

ORIGIN AND HISTORY.

THE Holy Family Temperance League is a new form of temperance organization that has been established in the Archdiocese of Boston within the last two years. It was started in the year 1905 by the Rev. Francis J. Butler, rector of St. Leo's parish, Dorchester District, Boston. Desiring to have a total abstinence organization in his parish, Father Butler made an attempt to form a branch of the League among his parishioners. For many years he had given thought to the problem of temperance organizations and had sought to devise some form of a temperance association that might include the men, women and children of the parish. The desirability of organizing the children under the banner of temperance had long been recognized and declared on all sides; the only question was how could it be done? Moreover, it was well known that ordinary temperance societies, as they existed in nearly all the parishes of the diocese, were a failure, inasmuch as they did not appeal to more than a very limited number of persons. Many persons, who were total abstainers and in hearty sympathy with total abstinence endeavor, were not drawn into the movement, because they did not desire to be members of the temperance organization as it existed in the parishes generally. After much consideration of the subject, Father Butler determined to try to spread the practice of total abstinence in his parish, by means of a distinctly religious association, similar in form to the League of the Sacred Heart.

This first attempt to form a branch of the Holy Family Temperance League was made in 1905 in St. Leo's parish of which Father Butler had been appointed rector in 1904. The attempt was successful; and shortly afterwards branches were formed in St. Mary's parish, Cambridgeport, of which Rev. M. J. Doody was rector; and at the Cathedral of the Holy Cross, of which Rev. John T. Mullen was rector.

At the Annual Convention of the Catholic Total Abstinence Union of the Archdiocese of Boston, which was held at Salem, 1905, Father Butler explained to the delegates the nature and organization of the League. The Convention passed a resolution heartily approving of the League, and recommending it to the favorable consideration of the priests of the diocese. And in the month of August of the same year, the delegates to the Annual Convention of the Catholic Total Abstinence Union of America, assembled at Wilkesbarre, Penn., passed a similar resolution of approval and recommendation.

All that was needed to make the League a diocesan organization, was a formal approval and recommendation from the Archbishop of Boston. The plan of the organization was, therefore, submitted to the venerable Archbishop, Most Reverend John J. Williams; and, after carefully considering the whole scheme, His Grace officially approved and recommended the League on January 23, 1907. At the same time the Archbishop appointed Father Butler Diocesan Promoter of the League.

THE FIRST ANNUAL PROCESSION.

The first annual procession of the members of the League was held on June 23, 1907. About three thousand persons were in line, at least five-sixths of them being children. After covering a route of about two and a half miles, the paraders assembled in the Cathedral. There they were addressed by Archbishop O'Connell, who congratulated the members of the League on the success of their first public procession. After the sermon, all present, in a loud voice, solemnly renewed the pledge for one year. Benediction of the Blessed Sacrament was then given, and the impressive ceremonies were brought to a close by the singing of the hymn of thanksgiving.

A DIOCESAN TEMPERANCE ORGANIZATION.

From this it is clear that the Holy Family Temperance League is a regular diocesan temperance movement, approved and recommended by the Archbishop, with a Diocesan Promoter regularly appointed by the supreme authority in the diocese. It is not a mere federation of various temperance societies already existing, independently of each other, in various parishes of the diocese. The League is under the direction of the Diocesan Promoter; it starts from a centre and spreads its branches through the diocese after the manner of the League of the Sacred Heart, or the Society for the Propagation of the Faith. Its organization is as simple as possible, and its membership is as broad as it can be made. Like the League of the Sacred Heart, its various branches have for officers a Spiritual Director and a local Secretary. No antagonism or misunderstanding can arise between the members of the League and the pastor of the parish, as has happened frequently in the case of other temperance organizations. The League is purely and simply a spiritual organization; it places its whole work on a religious basis. It strives to spread the practice of total abstinence, or partial abstinence, as a distinct religious act of self-denial, done from a religious motive, either personal or altruistic. It aims to combat the evil of drunkenness and its consequences, by spreading the practice of total abstinence, and by developing a strong sentiment against the crime of drunkenness. While it does not exclude from its program the work of reforming the drunkard, its chief aim is to warn the young of the danger that lurks in the wine cup, and to preserve all from contracting the fatal craving for alcohol and drugs. The nature and aims of the Organization, however, are set forth in the following articles taken from the Manual of the League:

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

NATURE AND OBJECT.

The Holy Family Temperance League is a pious association of men, women and children to encourage the practice of Temperance and Total Abstinence among all persons, but especially among the young. Its object is threefold:

1. To preserve all — especially the young — from contracting an appetite for intoxicating liquor.
2. To spread the practice of Total Abstinence even among those who use liquor temperately.
3. To reform those who misuse intoxicating liquor.

MEANS.

The means which the League uses to attain its object are:

1. Prayer and the Holy Sacrifice of the Mass.
2. Moral suasion and mutual support secured through a League of men, women and children.
3. Self-reformation effected gradually by resolutions taken for only three months at a time.

MOTIVES.

The reasons for which a person may practice Total Abstinence are both spiritual and temporal. The Spiritual motives are:

1. To avoid the proximate occasion of sin.
2. As a protest against a public abuse in our country.
3. As an example to weaker brethren (Rom. xiv.-21).
4. As a wholesome practice of self-denial.
5. As a reparation for the sin of scandal, etc., committed by the drunkards.

The Temporal Motives are:

1. To preserve health.
2. To avoid extravagance.
3. To succeed in business.
4. To avoid indiscreet words and actions.
5. To preserve domestic peace and happiness.

BENEFITS.

The special benefits resulting from the League may be set down as follows:

1. A strong sentiment in favor of Total Abstinence is developed among young people who are thus constantly warned of the danger that lurks in the wine cup.
2. The strong moral influence of women and children is utilized for the spread of Total Abstinence.
3. The moral influence of those who privately practice Total Abstinence is made more widely effective for the advancement of the cause of Temperance and Total Abstinence.

4. The efforts of many persons for self-reformation are encouraged and strengthened by the prayers and moral support of the members of the League.

5. The good work of other Temperance organizations is supplemented and promoted by the members of the League.

ORGANIZATION.

The organization of the League is the simplest possible. The only officers required are a Spiritual Director, a Secretary and a number of Promoters. The Spiritual Director is either pastor of the parish, or a priest appointed by him. The Director appoints the Secretary and the Promoters. The Secretary keeps a list of the names and residences of the Promoters and a record of the number of pledges taken each quarter. This record is sent to the Central office. The Promoters have each a band of ten or more persons on whom they call every three months for a renewal of their pledge.

MEMBERSHIP.

To join a League a person is required simply to take a pledge card, and having devoutly recited the words of the pledge as found thereon, sign the card and deliver it to a Promoter, or drop it in the pledge card-box provided for this purpose in the church. A small donation — two cents — is made at each quarterly renewal of the pledge.

THE PLEDGE.

Membership in the League does not require a person to take the pledge for more than three months at a time. The pledge has three degrees.

The First Degree binds a person for three months not to use intoxicating liquors or drugs outside of his home.

The Second Degree binds a person for three months to abstain totally from all intoxicating liquors or drugs.

The Third Degree binds a person for one year to abstain totally from intoxicants, and also to serve as a Promoter of the League.

MEETINGS.

The regular quarterly meetings of the members are held on the first Sunday of January, April, and October, and on the Sunday on or before June 24, St. John the Baptist's Day.

The promoters' meetings are held one week before the quarterly meetings.

All the members should try to attend the quarterly meetings and the promoters should not fail to be present at their special meetings.

Finally, I would direct your attention to another evidence of the Church's work for temperance, and especially an evidence of the desire of our late venerable and beloved Archbishop Williams, in the fact that the Archbishop approved and recommended to all the priests the "Holy Family Temperance League." I have the honor of being named the Diocesan Promoter of this League; and, already,

branches of this organization are established in several parishes. It is my personal belief and hope that by means of this Holy Family League we shall enroll under the banner of Total Abstinence, thousands and thousands of our children, and hundreds and hundreds of our fathers and mothers, who would not otherwise be connected with any temperance organization.

The special features of this society are briefly set forth in the leaflet which I have given to you. We begin with the children and try, by thus uniting them in a total abstinence society and by having them renew this pledge most solemnly once a year, on the feast of St. John the Baptist, to develop among them a strong sentiment in favor of total abstinence, and thus warn them constantly of the danger that lurks in the wine cup. Women and men are also enrolled among the members. The obligations of membership, beyond that of practising total abstinence, are so trivial, that no one will refuse to join the League because of the other obligations incurred. The Society is extended by the efforts of men and women called promoters. Each promoter has a band of ten members on whom he or she calls every three months for the renewal of the pledge. The pledge is taken by simply signing a card. This pledge has three degrees: The *first degree* binds the person not to use any intoxicants *outside of his own home.* It thus aims a strong blow at the drinking saloon and the fatal habit of treating. The *second degree* binds the person to *abstain totally* for three months. The *third degree* binds a person to abstain totally for one year, and also to serve as a promoter of the League.

Since the day when Father Mathew visited these shores, total abstinence societies of various kinds have been established in nearly all our parishes. But the old-time temperance society does not seem to meet fully the needs of the present day; and we hope that the Holy Family Temperance League will reach out further and do the work which other societies appear to have found beyond them.

In June, about the 24th, the Feast of St. John the Baptist, we shall have our first public procession in Boston of the children of the Holy Family Temperance League. We are in hopes that, however large or small this beginning may be, it shall be only a beginning, and in the years to come, thousands and ten of thousands of children shall, on every Feast of St. John, march in public procession, and publicly renew their allegiance to total abstinence, and thus secure protection from drunkenness, the awful social evil of our day.

I trust that what I have said may convince you that our Church, so far as official action can go, heartily approves of total abstinence endeavor as a sure and efficacious effort against drunkenness; and that our bishops and priests are doing much to put the official action of the Church into practical effect. That we are doing all that we ought to do, modesty, at least, should prevent us from affirming. We all sin by omission, I fear. But I trust that in future we shall make yet greater efforts in this blessed work. And as in this work of promoting temperance and of properly restricting the sale of liquor, you and we are permitted to work together, I hope that, in the future, we shall indeed work shoulder to shoulder, and by thus working together we shall become acquainted and learn still better the lesson of religious toleration and mutual good will.

Father Mathew. Ireland's Great Temperance Apostle.

WHAT a herculean labor Father Mathew undertook when he began the temperance movement, and what a great work he achieved single handed. An obscure friar known only to the city of Cork as a gentle and zealous priest, whose delight it was to minister among the poor, in less than half a dozen years he had become a man of world-wide fame, having in that time effected the moral regeneration of his own country, and extended the field of his beneficent labors to England and Scotland. When, after much hesitation — much searching of heart — he took up the cause of temperance, his countrymen were greatly addicted to strong drink which, from their natural temperament, produced worse consequences among them than it did among the English or the Scotch.

The need of reform in their drinking habits being manifest and urgent, desultory efforts were made by some earnest men to cope with the evil. The results were insignificant. But William Martin, the Quaker, believed there was one man, who, if he could be induced to undertake the task, could roll back the advancing tide of intemperance. Martin's unwavering faith in Father Mathew seemed something of an inspiration; the name of the good Quaker must be forever associated with that of the Irish Apostle of Temperance.

Fathew Mathew, though always abstemious in his habits, was by no means an ascetic regarding others, and was delighted to see his friends enjoying themselves at his hospitable table in Cove Street. But William Martin was importunate; his earnest appeals to him, it is true, caused him some uneasiness, much self-questioning, and he frequently asked himself was it possible that Divine Providence should choose him as an instrument for eradicating, even in the city of Cork, a vice then so widespread and so deep rooted. He had himself, he confessed, for twenty-four years preached in vain against it; now he was convinced that

ORDINARY METHODS FAILED,

and that it required a crusade to arrest its progress.

At length he thought he saw his way. Having sent for William Martin and discussed the matter seriously with him, he agreed to call a meeting for the purpose of establishing a temperance society. The meeting was held in the schoolhouse built by Father Mathew for the education of poor children, and, on taking the chair, he delivered a short address which may be regarded as the gospel of the

temperance movement. It is wholly free from rhetorical artifice, and sets forth in simple language the motives influencing himself, and the reasons that shoul induce others to follow his example. He said:

"These gentlemen are good enough to say that I could be useful in promoting the great virtue of temperance and arresting the spread of drunkenness. I am quite alive to the evils which this vice brings with it, especially to the humbler classes, who are naturally most exposed to its temptation, and liable to yield to its seductive influences. I have always endeavored, as a minister of religion, to discourage drunkenness; not with the success I desired, it is true, but I yielded to no one in my wish to see our working classes sober and self-respecting. I could not refuse to listen to the many appeals made to me. Your respected friend, Mr. Martin, has often asked me to do what I am about to do to-night, and Mr. Olden, whom you well know, has told me that the mission is from God, and that I should not reject it.

"My dear friends, I much fear that your kind partiality has made you overlook my many defects, and attribute to me merits which I am far from possessing; but, if through any humble instrumentality of mine I can do good to my fellow-creatures, and give glory to God, I feel I am bound as a minister of the gospel to throw all personal considerations aside and try and give a helping hand to gentlemen who have afforded me so excellent an example. Indeed, if only one poor soul could be rescued from destruction by what we are now attempting it would be giving glory to God and well worth all the trouble we could take.

"No person in health has any need of intoxicating drinks. My dear friends, you don't require them, nor do I require them — neither do I take them. Many of you have proved that they can be done without, for you are strong in health and in the possession of all your faculties. After much reflection on the subject, I have come to the conviction that there is no necessity for them for anyone in good health, and I advise you all to follow my example. I will be the first to sign my name in the book which is on the table, and I hope we shall soon have it full."

Advancing to the table and saying,

"HERE GOES, IN THE NAME OF GOD."

he wrote his name in the book, his example being immediately followed by sixty others. This memorable meeting took place the 10th of April, 1838.

Tobias Mathew, the fourth son of James Mathew, and Anne White, his wife, of Cappawhite, in the County of Tipperary, was born on the 10th of October, 1790, at Thomastown Castle. The Castle, which is midway between Tipperary and Cashel, stands in a spacious park then remarkable for its fine timber and its long avenues of oak, elm and beech trees. It commands, to the south, splendid views of Galtees, their lofty peaks standing out in bold and picturesque relief; Slievenamon looms large in the distance to the east, and ranges of mountains running for many miles through the counties of Limerick and Tipperary bound on the north and northwest the vast fertile plain of which Thomastown forms a part.

From any rising ground around Thomastown may be seen the Rock of Cashel, long associated with the political and ecclesiastical history of Ireland. A mile from Thomastown Castle is the Augustinian Abbey of Athassel, founded on the banks of the Suir, towards the close of the twelfth century; not far from the Abbey stands, or rather did stand, the Castle of Golden, which, until it was battered by Cromwell's cannon, commanded the bridge over the Suir. To grow up in that beautiful country with all its memorials of a far distant past, historical and legendary, could not but kindle a boy's imagination and develop the emotional side of his nature; and doubtless, while rambling in the fields of Thomastown or contemplating the ruins of the old abbey and the castles by the Suir, young Mathew had his day dreams of future distinction. But his wildest flights of fancy were surpassed by the greatness of the work he was to achieve, the place he filled in the hearts of his countrymen, and the reverence in which his name is still held by the Christian world.

While Toby was still a little boy his father left the castle, taking his family with him, and resided for the rest of his life in Rathcloheen House (this house passed away from the Mathew family many years ago), about a quarter of a mile from the castle. There Toby passed his youth, and so long as the house remained in the possession of the family, he returned thither to spend the Christmas holidays. As soon as he was old enough Lady Elizabeth Mathew sent him to a boarding school in Kilkenny, and at the age of seventeen he entered the College of Maynooth in order to prepare for Holy Orders. Soon after his admission he entertained some of his fellow students in his room. This was a breach of discipline; and fearing the worst consequences, when it had been discovered, he left the college and returned home. When he presented himself at Rathcloheen it is easy to imagine the pain it gave to his pious mother, who desired to devote the best of her sons to the Church, until she learnt the cause of his return, and found that his mind was unchanged.

Had he remained in Maynooth College to complete his studies he would have been ordained for the archdiocese of Cashel and Emly, and in due course would have become, no doubt, an excellent parish priest; but his name would never have been heard outside his parish, and

THE TEMPERANCE MOVEMENT WOULD NEVER HAVE BEGUN.

Having decided on becoming a Franciscan Capuchin, he was ordained a priest on Easter Saturday, 1814, by Archbishop Murray, and was sent to join another priest of his order at Kilkenney. His stay in that city was brief. The bishop having been informed that Father Mathew had administered Holy Communion at Easter, suspended him without inquiry. He was engaged hearing confessions when the note of suspension was handed to him. He rose immediately, telling the persons around his confessional to seek another priest. The bishop, having discovered his error, apologized, but Father Mathew, being resolved to quit Kilkenny, set out for Cork. There he continued to discharge his sacred duties for twenty-four years, before commencing the temperance movement, winning, by the

urbanity of his manners, the holiness of his life and his great charity the good will and esteem of all classes.

Though his heart glowed with religious fervor, he was free from every trace of sectarian rancor; he regarded those differing from him in religion with the same feelings of good will as he showed to the members of his own creed. It was this all-embracing charity that seemed to commend him to the Society of Friends in Cork as the man fittest to lead a temperance movement. A sketch of Father Mathew, written about the year 1826, shows what manner of man the young priest then was, and how the promise he then gave was fulfilled. Archdeacon O'Shea says:

"His principal talent lies in the disposal of the persuasive topics. He is fond of appealing — and in truth he does so with success — to the warm devotional feelings that have their fixed and natural seat in the Catholic bosom; to the devotional recollections and associations that alternately soothe and alarm the Catholic mind. To all these he appeals; matters so full of thrilling interest and of inherent eloquence, that they burst on the soul with an all-absorbing, instantaneous and electric force, purifying and ennobling the commonest phraseology that happens to be selected as their vehicle. Thus has this excellent young man gone on notwithstanding many imperfections which may yet be removed by ordinary study and attention, preaching earnestly and successfully, and enforcing truth, and illustrating the beauty of the doctrine of his religion by the noblest, the fairest and most convincing comment — the undeviating rectitude, the unspotted purity, the extensive and indefatigable beneficence of his life, *O si sic omens*."

Thus, early in his missionary career, a sense of his personal holiness impressed all who came into contact with him and won the love and reverence of the great community among whom he ministered. The late John Francis Maguire, referring to a late period of his life, also bears testimony to the

MARVELOUS EFFECT PRODUCED UPON HIS HEARERS

whenever Father Mathew appealed on behalf of the poor and the suffering. "At times," says Maguire, "his words produced an electrical effect and haunted the memory with unfading freshness." To this day the writer remembers as vividly as if they were spoken but yesterday, though they were heard by him more than twenty years since, these words delivered with all the force of the sincerest conviction:

"I never meet in the street a ragged child asking me for charity in the name of God that I do not think I see the Infant Jesus with outstretched hands, and hear the petition for human mercy emanating from the lips of Divinity."

When it was known that Father Mathew had established a Temperance Society, many who only laughed at William Martin were induced by Father Mathew's example and his persuasive arguments to enroll themselves as members, and under his guidance the society began to progress at a truly marvelous rate. In three months after the date of the first meeting the number of persons enrolled was twenty-five thousand, in five months it was one hundred and thirty-one thousand, and in December, 1838, it was one hundred and fifty-six thousand.

Limerick, which had so often played a distinguished part in the history of Ireland, was the first of the towns to invite Father Mathew to visit it for the purpose of administering the pledge. Thousands flocked to the city from the neighboring counties, and the concourse of people was so great that the public rooms had to be thrown open at night in order to afford them shelter from the inclemency of the weather (for it was midwinter), and food rose to famine prices.

Four days Father Mathew continued to administer the pledge, and it was calculated that

NO FEWER THAN ONE HUNDRED AND FIFTY THOUSAND TOOK IT.

From that time the movement became truly national, embracing every part of the country. In the same month of December, 1839, he visited the city of Waterford where his efforts were attended by a like success. In March, 1849, he visited Dublin, where he was welcomed by Archbishop Murray, who ever afterward entertained for him a warm friendship. That that excellent prelate should set the seal of his approbation upon his work must have been very gratifying to Father Mathew. But what must have been his feelings when he received an invitation from the president and the professors to visit Maynooth College, then as now the greatest of our ecclesiastical colleges? During his visit to Maynooth several of the professors and two hundred and fifty of the students took the pledge. The short speech he addressed to the students when he visited Carlow College is preserved and is no doubt a repetition of the words he used at Maynooth:

"My dear young friends," said he, "I am inexpressibly delighted at hearing that many among you are disposed to take the pledge. I am well aware that no one present requires words of advice or encouragement from me, as a necessity does not exist for your becoming pledged to the principles or practice of total abstinence. But your example will have a powerful influence upon many others who will be induced to emulate your virtues and noble resolution either through motives of religion and moral purification, or from necessity and a distrust of their own weakness in withstanding those strong temptations to indulge in excess which were so frequently, and are still, presented in Ireland. The humbler classes in this country naturally look to their clergy for direction, and hence it affords me the greatest possible delight to find the young aspirants to the priesthood and also the young gentlemen of the Lay College prepared to make sacrifices which cannot fail to give great edification to the people."

In 1840, when the temperance movement was already advancing by rapid strides, O'Connell commenced the agitation for the repeal of the Act of Union. Knowing that the temperance movement could render him the most valuable aid, he encouraged it in every way, and subsequently, though well stricken in years took the temperance pledge himself. Father Mathew, though thoroughly sympathizing with the people, and desiring to see their grievances redressed, wisely endeavored to keep the two movements apart. As to the rank and file of his followers this was impossible; but he always observed a strict neutrality himself.

PATRICK A. COLLINS, LATE MAYOR OF BOSTON.

John Boyle O'Reilly

SCHOOL OF ST. MARY'S OF THE ANNUNCIATION, CAMBRIDGE.

CATHOLIC UNION BUILDING, BOSTON.

Courtesy the "Republic."

CARDINAL SARTO LEAVING VENICE FOR ROME TO ATTEND CONSISTORY FROM WHICH HE NEVER RETURNED, BEING CHOSEN POPE

MONASTERY OF THE VISITATION, RIVERDALE-ON-HUDSON.

ST. MARY'S INFANT AND MATERNITY ASYLUM, DORCHESTER, MASS.

HE HONORED O'CONNELL AS THE EMANCIPATOR OF THE CATHOLICS,

the able and fearless champion of his country; and O'Connell, looking upon Father Mathew as the moral regenerator of his countrymen, regarded him with profound reverence. To his observance of strict neutrality in politics was due the success of his visit to the North. The Orangemen, recognizing in the "Popish priest" a friend and benefactor, gave him a cordial welcome and their leaders extended to him more than a courteous hospitality. Such was the success of the temperance movement throughout Ireland that in the space of four years the consumption of whiskey fell from more than twelve million gallons to about half that quantity, and crime of all kinds diminished in the same proportion.

It was natural to expect that Father Mathew should receive hearty support from the leaders of public opinion in Ireland, who saw the marvellous change he had wrought among the people. But appreciation of his labors was not confined to his own countrymen. Thackeray, who met him in Cork, bears witness in his "Irish Sketch Book" to the beneficence of his work and the rare charm of his manner. Even the cynical Carlyle, who happened to come upon him as he was administering the pledge, could not listen to him unmoved. "I almost cried to listen to him," he said, "and could not but lift my broad brim at the end, when he called for God's blessing on the vow these poor wretches had taken." Mrs. Carlyle, a harsh-hearted, clever Scotch woman, was still more deeply moved when she beheld a similar scene. She writes to her husband:

"You know I have always had the greatest reverence for that priest; and when I heard that he was in London and attainable to me, I felt that I must see him, shake him by the hand, and tell him that I loved him considerably. . . . He made me sit down on the only chair for a moment, then took me by the hand as if I had been a little girl, and led me to the front of the scaffold to see him administer the pledge. From a hundred to two hundred took it, and all the tragedies and theatrical representations I ever saw melted into one could not have given me such emotion as that scene did. There were faces, both of men and women, that will haunt me while I live; faces exhibiting such concentrated wretchedness making, you would have said, its last struggle with the powers of darkness. And in the face of Father Mathew, when one looked from them to him, the mercy of Heaven seemed to be laid bare. I could not speak for excitement all the way home. When I went to bed I could not sleep. The pale faces I had seen haunted me, and Father Mathew's smile."

EMINENT CITIZENS OF THE UNITED STATES

were not less enthusiastic in appreciating Father Mathew's labors in the cause of humanity. Dr. Channing, then a distinguished minister of Boston, speaking of the temperance movement in Ireland, said:

"History records no revolution like this; it is the grand event of the day. Father Mathew, the leader of this moral revolution, ranks far above the heroes and statesmen of the times. However, as Protestants, we may question the claims

of departed saints, here is a living minister who, if he may be judged from his works deserves to be canonized, and whose name should be placed in the Calendar of Saints not far below the Apostles."

The Hon. Mr. Clay, speaking in the American Senate to a resolution proposing to admit Father Mathew to the floor of the House, said:

"It is but a merited tribute of respect to a man who had achieved a great social revolution — a revolution in which no blood has been shed, which has involved no dissolution, a revolution which has been achieved without violence, and a greater one perhaps than has ever been accomplished by any benefactor of mankind."

Almost from the moment Father Mathew began the temperance movement he involved himself in debt by his open-handed charity. At the outset of the movement he had indeed reason to hope that Lady Elizabeth Mathew would leave him a legacy by which he should be able to discharge his liabilities; but as she died without leaving him anything, though she left legacies to his two sisters, he discovered, when too late, that his hopes had been misplaced. As his indebtedness then amounted to seven thousand pounds, he felt the disappointment acutely, and confessed to his friends that "his heart was eaten up by care and solicitude of every kind." The public, who knew nothing of his money troubles, believed that he was making a large profit on the sale of temperance medals. Those who knew him intimately knew that the "sale" was conducted at a great loss, and that he aggravated the loss by giving away even silver medals gratuitously.

The Repeal Association was supported by large weekly contributions from the country, and O'Connell himself received every year a well deserved tribute from the nation; but the burden of maintaining the temperance movement fell on Father Mathew alone. It was not until he had been arrested for debt that a real effort was made to relieve him of his financial difficulties. By the generosity of his English as well as Irish sympathizers his debts were paid, and he was able to prosecute his labors with a free hand. But

WHEN THE GREAT FAMINE WAS DESOLATING THE LAND

he contracted fresh debts in order to buy food for the starving poor that came in crowds to Cork.

The Queen at this time granted him a pension of three hundred pounds a year from the Civil List as "a mark of her approbation of his exertions in the cause of temperance," and this pension enabled him by effecting an insurance on his life to provide for the ultimate payment of his debts. This recognition of his services though tardy, was hailed with joy by all his admirers. Had he been a distinguished general returning from a successful campaign he would have received a peerage from the Queen, and a pension of two thousand pounds a year from Parliament; but he was only a philanthropist whose mission had been to bring peace and happiness into countless homes, to lessen sensibly the sum of human misery, and to place before the eyes of all men a higher and nobler ideal of life.

Yet his debts were contracted really in the service of the state. Worn out by labor and anxiety he was stricken in 1848 by paralysis, from which he never entirely recovered; nevertheless, in 1849, he sailed for the United States, desiring to visit a country where many thousands of his own countrymen had found a place of refuge. In New York and other cities he was received with great enthusiasm, and in Washington Congress admitted him to the floor of the House. During his visit to the States he enrolled half a million of teetotalers, mostly his own countrymen. Speaking at Cincinnati, before the close of his mission, he uttered these noble words:

"In the protracted warfare which I have waged against the widespread evils of intemperance, and which I trust has ever been conducted in a spirit of Christian charity, I have had many serious difficulties to encounter, and much interested hostility to overcome. The growing infirmities of age, aggravated by repeated attacks of a dangerous and insidious disease, now require retirement and repose. At the close of a long and, thank heaven, a successful campaign, I find myself, it is true, enfeebled in health, shattered in constitution and destitute of the world's wealth; yet, with the apostle, I glory in my infirmity, contracted as it has been, in the noblest of causes, and I still feel that no sacrifice, whether of health, of property, or life itself, is too great to save from ruin and perdition the humblest of those for whom our Divine Saviour has willingly shed His most precious blood."

LEAVING AMERICA WHERE HE HAD SPENT TWO YEARS AND A HALF

in incessant work, he arrived in Ireland in December, 1851. He returned to his brother's house at Lehenagh, Cork, where he spent most of the few remaining years of his life. The great change that had come over Ireland during his absence was painfully visible. The old order had indeed passed away, and with it much that had made life pleasant, even for the poor. The peasants were making room for cattle, and Ireland, in the language of the Castle, was becoming the "mother of flocks and herds," as nature intended her to be. His health was broken, his intellect impaired, yet as far as his strength permitted, he was active in promoting the cause of temperance.

In 1853, he had another attack of paralysis, and though he rallied sufficiently to enable him to go to Madeira, it left him lame and feeble — a sad contrast to the strong, hopeful, handsome man of the earlier years of the temperance movement — changed, indeed, in every respect except the moral grandeur of his character. Yet, after his return to Lehenagh, he strove to continue his work, but his work was done. As his bodily strength declined, his mind grew weaker; he suffered much from melancholy, and as he brooded over the past began to think that his labors had been in vain, his life a failure and his country doomed to be still the Niobe of nations. Though at Lehenagh he was surrounded by the love and reverence of his brother's family, as the winter was approaching he moved to Queenstown in search of warmer air. There, after a sojourn of a few weeks,

HE DIED ON DECEMBER 8, 1856.

He wished to be buried, not in the ruined little church of Thomastown, where lie the ashes of his kindred, but in his own cemetery near Cork, among the people he loved most.

A great personality had passed away — a man who impressed profoundly his own generation, and the young men and young women who in a few years were to take its place. What may be the influence of his teaching on the present generation it would be impossible to estimate. This only is certain: That since Father Mathew's time drunkenness has ceased to be a national vice. The movement depending on Father Mathew alone had none of the conditions necessary to insure permanent success. In the disruption of society following the great famine it collapsed, his health failed prematurely, and his life closed in unutterable gloom. But he had done a great work and left to his country the memory of a pure and noble life to be an inheritance for ever. Never, morally, did Ireland stand on a higher level, nor politically present a bolder front than she did in the years 1840–45. Though it is given only to the few to live on the Alpine heights of the moral world, it is surely an immense gain when dwellers in the plains can be induced to try and scale them.

Cardinal Gibbons. The Grand Old Man of Baltimore.

ONE of the figures seen almost daily on the streets of Baltimore is that of a tall, spare old man, slightly leaning forward, yet walking as briskly and with as much vigor as a man of thirty, dressed in plain black, with a silk hat, not so very glossy, as he passes along attracting little attention from strangers. At the first glance he might be taken for an old school lawyer, possibly a clergyman, but there is nothing striking or conspicuous in his appearance. He seems to be thoroughly democratic, for he pauses before a store window and joins a group of admirers of some painting on view. Perhaps a new building attracts his attention for a few moments. Then some one lifts his hat to the quaint old man and stops to receive a hearty grasp of the hand. He is addressing the head of the Catholic Church in America — Cardinal Gibbons.

"The Grand Old Man of Baltimore," was what a Protestant clergyman termed the Cardinal in a recent sermon, and he went on to explain that he had earned the title by his friendship for the masses of all creeds. "He is one of them," said the minister, "and he makes them feel that he is their friend, although he is one of the princes of his Church." And this spirit is certainly shown in his daily life as he appears to Baltimoreans. It is a curious old building which forms the scene of his home career. Located on North Charles Street, but four blocks from the centre of the city, it is almost surrounded by stores, which are rapidly taking the place of the old-time residences which have made this locality famous as the aristocratic portion of the town.

Coming from the hum and bustle of the business section, the visitor finds a striking contrast in the archiepiscopal residence with the great and quaint cathedral looming up in the background. The house has stood there over half a century, practically unchanged. Plainness stamps everything, and the peculiar slate color with which it is painted intensifies the severity. The small window panes, oddly shaped roof and the square rooms, finished in dark colors and but dimly lighted, add to the impression of age which unconsciously takes possession of the visitor as he enters after ascending a steep flight of a dozen steps to the porch. Within there is an absence of elegance or luxury in furniture or decorations. Portraits of noted Roman Catholic dignitaries are interspersed with Biblical scenes on the walls. Most of the rooms are without carpets, and, as may be imagined, the furniture is of antique pattern, upholstered principally in hair cloth.

If the Cardinal finds it convenient to see you, his private secretary announces your name as you enter the library. Shaking hands is a feature of the meeting, and the stranger is usually astonished at the cordiality of the host. The conversation may turn to business, politics, European affairs, literature or even small talk, yet the Cardinal seems to be interested in all. He enjoys a joke or bright remarks, and laughingly shows his appreciation of it. His manner is cheerful, kind and hearty, and, if needs be, full of sympathy. The interview usually ends with another shake of the hand. In talking he speaks in a moderately low voice, but clearly and distinctly, betraying no indication of the responsibility which rests upon him. His face when at rest indicates resolution and determination, and his photographs usually represent the prelate unnaturally stern in his appearance. In fact, it is difficult to obtain a realistic photograph which does him justice.

The inmates of the Cardinal's household are about at an early hour of the day. As the priests who officiate in the cathedral reside here, at least one is ready for service at 5 a. m. The head of this Church family rises at six, and says Mass at one of the side altars of the cathedral, which, by the way, is connected with the residence by a covered passage. The morning meal at eight o'clock finds a dozen or more clergy who usually make their home here at table, over which the Cardinal presides. Colored men serve the food, which, prepared by a colored "auntie," consists of the usual breakfast dishes cooked plainly. At this meal, as at the others, His Eminence eats sparingly. He seldom partakes of more than two dishes, as he believes in dieting.

About 10 o'clock he walks down town to see his attorneys if any legal matters, such as property transfers, are to be attended to, for he is seldom troubled with lawsuits. The Metropolitan Savings Bank is another place visited. Here he has several funds, of which he is trustee, for orphans and widows, having been so named in wills left by deceased members of the Church. The investment of this money requires considerable of his time and attention. The business trip is lengthened to a stroll about the business streets if he has time, but at noon he makes it a point to be at home to receive visitors. All are required to detail their business to the secretary, who informs the Cardinal, and the latter receives them or not as he sees fit. All business which the secretary can transact is done through that official.

After dinner, which is exceedingly informal and occupies less than an hour, the balance of the time until supper is spent in literary work, rest and exercises. The latter is the Cardinal's hobby, if it can be termed a hobby. He believes in walking as the best means of maintaining health, and attributes his unusual vigor and strong constitution to it. If the day is cold and clear he attires himself in a long overcoat of black and a pair of thick-soled boots. Taking his walking stick, away he starts. Usually the route is out Charles Street to the northern suburbs. He has the long swinging stride of an experienced pedestrian, and requires but a short time to cover the two miles which take him to the city limits. Once there, he follows his fancy, sometimes going several miles up some side road, sometimes following the main thoroughfare. He is fond of going around in a semi-circle and including one of the city parks. Occasionally a lay friend or a priest accompanies him, but oftener he is alone. In fact, there are not many middle-aged friends of his who care to

cover the eight or ten miles he frequently traverses. He keeps no carriage, and while he can use electric cars along many of his favorite streets, he seldom rides unless caught out in a rain storm.

With his appetite sharpened and pulse beating fast from his walk, the Cardinal sits down to the supper table but always arises with a slight feeling of hunger. Nothing can tempt him to eat more than a certain quantity, and then he is ready to retire to his library and read or write until 10 p. m., when the clock announces the retiring hour. And this library is his favorite resort. Most of his leisure hours are spent in it. The late Archbishop Carroll of Maryland began collecting the books it contains, but Cardinal Gibbons carried on the work and elaborated the plan of the library so that it now contains one of the best collections of ecclesiastical literature in America. Many of the works are in Latin, which the Cardinal, as may be surmised, reads and speaks fluently. But he keeps abreast of the times, and is a liberal patron of the standard magazines of to-day, while his daily contact with the outside world continues to keep his mind broadened and susceptive to modern influence.

While he is a close student, his sphere is not confined to books, but extends to real life, as is seen by the vigorous and present-day character of his writings published in the "North American Review" and other periodicals. Speaking of his literary efforts, it is not generally known that "The Faith of Our Fathers," published on his authority a few years ago, has had a sale of over 200,000 copies. His capacity for work is very broad, for he preaches in the cathedral twice a month on an average, besides attending to the wide range of duties demanded by his position.

And this is the man who, born in Baltimore, earned his first dollar selling sugar in a Baltimore grocery store. Little did the good old Irish people who secured money enough to "start" James at Rock Hill College, just a few miles from the city, realize that their son was to become one of the world's leaders in the Roman Catholic religion and a possible successor to the present Pope.

TRULY HE IS A SELF-MADE MAN.

JOHN BARRY, "Father of the American Navy"

JOHN BARRY was a native of County Wexford, Ireland, where he was born in 1745. Coming to Philadelphia in early manhood he, from 1766, was actively engaged in merchant marine service. Returning to Philadelphia October 13, 1775, he was given command of the Lexington. On March 7, off the capes of Virginia, he captured the English ship Roebuck, returning to Philadelphia with his prize, rejoicing the hearts of the patriots so much that John Adams gleefully wrote "We begin to make a show in the Navy way."

He captured many prizes carrying supplies to the British. He sent much of these captured stores to Washington who was then at Valley Forge in want. Washington wrote congratulations expressing the hope that "A suitable compensation will ever attend your bravery."

Assigned to the Raleigh he was obliged to beach her owing to the treachery of the one entrusted with the firing. Upon the arrival at Boston of the Alliance he was given command, to be succeeded later by John Paul Jones.

Barry in the Alliance rendered most efficient service, taking Colonel Laurens to France to procure money to move the French army at Yorktown. He took Lafayette to France to secure additional naval aid. His most notable engagements during this cruise were with the Mars and Minerva, and with the Atalanta and Trepassey, capturing two armed ships in each action.

A later event, not of common knowledge, is that Barry fought the best battle of the Revolution, March 10, 1783, encountering the Sybille, an English warship convoying the Duc de Lauzon, both bringing specie on continental account from Havana. He closed his revolutionary career in command of the two finest vessels of the United States — the whole Navy — small as it was. John Barry died September 13, 1803, and was buried in St. Mary's Cemetery, Philadelphia.

During the Revolution, Barry captured four transports loaded with supplies, and was pursued by a British frigate. He ran his prizes into shallow water, and destroyed them. His conduct during the war won for him the admiration of friend and foe alike. He was offered one hundred thousand dollars, and the command of a British squadron, if he would desert the service of the colonies, but his noble reply to General Howe was, "Not the value and command of the whole British fleet can seduce me from the cause of my adopted country!"

Patrick Sarsfield Gilmore. The Greatest Bandmaster of His Day.

PATRICK SARSFIELD GILMORE was born near Dublin, Ireland, December 25, 1829. From his youth he had great talent for music. At the age of eighteen he came to Boston, and in the following year organized Gilmore's Band. The success of this band was instantaneous, and it became very popular.

In 1869 he arranged the great Peace Jubilee, to be followed in 1872, with the now famous World's Jubilee; both were held in Boston and proved a great success. Later on he formed his famous 22nd Regiment Band in New York. After giving many concerts in the United States he made a European tour, playing before the crowned heads of Europe, and everywhere was received with great ovation. He was a composer of some note and the anthem entitled "Columbia," which to-day serves as this country's National Hymn, is a living monument of his efforts. He died at St. Louis, Mo., September 24, 1892.

After Gilmore's conquest of Boston, he transferred his triumphs to New York, where Gilmore's band is even now New York's proud and dear tradition. In military association with the 22nd Regiment the great Irish bandmaster became the most popular local figure of public parades and events. Later he became a national figure, wearing the great Centennial Exposition musical laurels in 1876 at Philadelphia. He took Europe by storm during a concert tour and at this time he introduced Lillian Norton, now the great Nordica, to the public. Every great military parade in this country was led by his band, and everywhere he was received by an ovation. He was always in evidence, always jubilantly passing from triumph to triumph. His practical faith and Irish loyalty did good missionary work, where Catholic and Irish youth were tempted by false shame. His daughter, Mary Sarsfield Gilmore, is now well known as a writer.

General Phil H. Sheridan.

"Little Phil, the Gallant Irish General of the Civil War."

GENERAL SHERIDAN was born in Albany, N. Y., March 6, 1831. Graduating at the U. S. Military Academy in 1853, he was assigned in the West 3rd and 4th Infantry until the breaking out of the war in 1861. In December he was made Quartermaster. In May, 1862, he was appointed Colonel of the Second Michigan Cavalry and created Brigadier-General of Volunteers in July. Attracting the eye of General Grant at the Battle of Chattanooga he was transferred to the Army of the Potomac. As Commander of the Cavalry Corps, his raids on the enemy, cutting off communications, destroying railroad tracks, and capturing convoy trains caused much alarm to the enemy. On August 7, 1864, he was placed in command of the Army of the Shenandoah; here he distinguished himself. His first attention was directed to the thorough preparation of his forces for an aggressive campaign, in which he determined to punish the Confederates for their ravages. For more than a month he was occupied with his plans, and so well had he mastered all details that Lieutenant-General Grant, at an interview, gave him almost unlimited power, saying, "Go in!" Sheridan went in — he went in to win — and he won, acquiring a reputation hardly second to any that was achieved throughout the war. At Winchester, meeting the fugitives of his army retreating, he waved his hat, and cried, "Face the other way, boys. Come on. We're going to lick them out of their boots!" The change was magical; the discouraged men forgot defeat and fatigue, and they followed Sheridan with a will, utterly routing the Confederate army. His gallant conduct took the country by storm, and he was greeted as a hero everywhere. This famous ride to Winchester, routing and defeating Early in command of the Confederates, was rewarded by his being made a Brigadier-General in the Regular Army. Again defeating Early at Cedar Creek on October 19, 1864, he was made Major-General in November, 1864, when General McClellan resigned. On April 1, Sheridan turned Lee's flank, forcing Lee to leave Petersburg and retreat to Appomattox, placing his army squarely across the Confederate line; the surrender took place April 9, 1865.

From May, 1865, to March, 1867, he commanded the Department of the Gulf. His strong force on the Mexican Border encouraged the Liberals and forced the French to withdraw from Mexico.

In 1869 when General Grant became President, Sheridan was made Lieutenant-General, and at the outbreak of the Franco-Prussian War he was sent to Germany to "observe." In 1888 he was made General. Sheridan was a short, stout, stern, but kind man, and his soldiers trusted in him. In religion General Sheridan was a devout Roman Catholic.

JOHN GILMARY SHEA

The Leading Catholic Historian of His Day.

JOHN GILMARY SHEA was born in New York July 22, 1824. He gained his education at Columbia College Grammar School, where his father was principal. He afterwards studied for law and was admitted to the New York Bar in 1846. Law did not appeal to him, so he turned his attention to literature, and connected himself with Frank Leslie's Publishing House, where he served in an editorial capacity. Later he edited the "Catholic News."

He was the first president of the Catholic Historical Society of the United States, and his published works are many and very widely read. His works have placed a new phase on Catholicity hereto unknown — honor has been placed where honor belongs. This learned man died in Elizabeth, N. J., February 22, 1892, but his works will live forever.

During his youth, Shea's attention was called to the early Catholic Missions among the Indians, and he began to collect material for a general history of the Catholic Church in the United States. In order to facilitate his historical researches he studied the Indian languages, and published grammars and dictionaries in this tongue. He was a man of great versatility, and was well-informed on every subject.

A fine classical scholar, he was familiar with most of the modern languages, and knew history, ancient, modern, ecclesiastical and secular, with a thoroughness that surprised even those who knew how learned he was. At the time of his death he was engaged upon his greatest work, "The History of the Catholic Church in the United States." This history, which represents many years of labor, is a veritable treasure house, and without its aid future generations would have been left in the dark as to what Catholic Christianity had accomplished in the United States.

MARTIN MILMORE,

The Famous Catholic American Sculptor.

MARTIN MILMORE was born in Sligo, Ireland, September 14, 1844. Coming to America he settled in Boston and studied his art with Thomas Ball, and there established his studio. In 1863 he came into prominence, for it was then that he executed the statuette called "Devotion." For a time after this he studied in Rome, where he made the busts of Pius IX., Charles Sumner, Wendell Phillips, Emerson, and other men of note. His greatest achievement was the designing and execution of the Soldiers' and Sailors' Monument now on Boston Common, and which the city is proud of till this day. This monument was dedicated in 1877.

He executed, also, the Soldiers' Monument at Charlestown, a mediocre composition (America) at Fitchburg, and the Weeping Lion for Colby University, Waterville, Maine. His bust of Charles Sumner is in the Metropolitan Museum of Fine Arts; Ticknor's in the Boston Public Library. One of his best known works is the huge granite sphinx in Mount Auburn cemetery, Watertown, Mass. Mr. Milmore was a devout Catholic and died in Roxbury July 21, 1883.

Early in life, Martin Milmore took lessons in wood carving from his brother Joseph, who was also a sculptor, and in this work displayed such talent and zeal that he determined to become a sculptor. His first effort was a bust of himself, modeled with the aid of a looking-glass. After he left Thomas Ball, he produced his famous alto-relief, "Phospor." In September, 1864, he received a commission to execute statues of Ceres, Flora, and Pomona, for the front of the old Horticultural Hall, which was on Tremont street, opposite the Old Granary Cemetery. His life-size bust of Charles Sumner is now in the Metropolitan Museum of Fine Arts, New York. His Soldiers' Monument in Forest Hills Cemetery is much admired, but his Soldiers' and Sailors' Monument on Boston Common is his most elaborate and greatest work. His brother Joseph was associated with him in executing the monument of "The Sphinx," in Mount Auburn Cemetery.

Gen. Thomas Francis Meagher, The Irish Patriot and American General.

General Meagher was born in Waterford, Ireland, August 3, 1823. He graduated from the Jesuit College, Kildare, Ireland, and soon joined the then young Irish Party, becoming its chief orator in the cause for Freedom and Home Rule. In 1848 he went on a mission in behalf of the Irish Confederation to the French Provisional government, and on his return March 21, was arrested for treason by the English. He obtained bail, but was rearrested on a treason-felony charge, and in October was sentenced to death. On July 9, 1849, his sentence being commuted, he was removed to Australia, where in 1852 he escaped to the United States. Arriving in America he studied for law, and, in 1856, was admitted to the bar, practising in New York, where he proved to be a very efficient lawyer. At the outbreak of the Civil War, in 1861, he organized a company of zouaves "the pride of the Empire State," and joined the famous Sixty-Ninth New York Volunteers. After three months' service he recruited the famous "Irish Brigade," and was chosen Colonel of the First Regiment.

Becoming Brigadier-General on February 3, 1862, he took command of the Brigade and led his brave boys, as he called them, at Richmond, the second Bull Run, Fredericksburg and Antietam. After the battle of Chancellorsville his command was so reduced in number that he resigned, but not for long, for in 1864 he was reappointed Brigadier-General of Volunteers, and was assigned to the command of Etowah, a newly created military district.

Upon his resignation in May, 1865, he was appointed secretary of Montana Territory acting as governor "pro tem" at one time. His speeches on Irish Independence live till this day. He died near Fort Benton, Montana, July 1, 1867.

SIR WILFRID LAURIER

The First French Canadian Premier of Canada.

THOUGH not the first Catholic to reach that position, Sir Wilfrid Laurier is the first French Canadian Premier of Canada. When one considers that only forty-two per cent of the people of Canada are Catholics, that only about one-third are French, and that the Protestant majority has none too much sympathy for the racial or religious susceptibilities of the minority, one realizes that Sir Wilfrid Laurier did not drift to the Premiership, attain it by chance or a happy turn of fortune's wheel. Born in rural Quebec, with French for his mother tongue, he had to acquire the language through which he has made his impress on the English-speaking world. There has been nothing meteoric in his career. His progress towards eminence was slow enough, but his ascendancy has been proportionately enduring. His success is due to native talent, developed by persistent, strenuous though silent endeavor. The result is a character of varied and brilliant talents harmoniously developed, dominated and controlled by reason and rectitude and unmarred by the defects and weaknesses that often accompany great abilities. He is the finest product of the French race in America, one of the most picturesque figures in the world's politics to-day, and though his energies have been confined to the somewhat circumscribed political stage of Canada, he has manifested political sagacity and parliamentary abilities that would evoke admiration and constitute a valuable political asset in any nation of free people.

Wilfrid Laurier was born on November 20, 1841, at St. Lin, L'Assomption County, Quebec. St. Lin is a quiet country village on the north shore of the St. Lawrence, about thirty miles below Montreal. His father, a land surveyor by profession, was a man of intelligence and energy, of fine stature, and gifted with a personal magnetism that drew to him a large circle of devoted friends. His grandfather was a farmer with a marked inclination for mathematics and technical science. His mother, who was Marcelle Martineau, was a woman of artistic tastes, and refined and delicate temperament. She died when Wilfrid was four years old. His father subsequently married Odeline Ethier, who had been a nurse in the family and to whom Wilfrid and his sister, who died in early girlhood, were much devoted. Though in his youthful environment there was little to stimulate ambition, there was much that is infinitely more valuable in the plastic period of youth, namely, wholesome simplicity, domestic felicity, refined manners, and the deeply religious and strictly moral atmosphere that is characteristic of rural Quebec. When a

mere child the future premier was noted for his good manners, and it is related that the good women of the village, seeing him pass, would say, "There goes the little gentleman."

His early education was received at the elementary school of his native parish, and when he was eleven years old his father sent him to an English school at New Glasgow, eighteen miles distant. There during leisure hours in order to learn English by conversing with the customers, he served behind the counter in the store of Mr. Murray, a friend of his father's. When twelve years of age he entered L'Assomption College, where he remained seven years. As a student he was industrious and persevering, and showed a disposition not to accept anything he did not understand. He took little interest in athletics, but he was noted as a fluent speaker in the debating club and a writer of thoughtful and finished compositions. From the first he seems to have exercised remarkable sway over his fellow students, many of whom presaged for him a brilliant career, though possibly in every case realization has exceeded their most sanguine expectations.

The youthful Laurier seems to have been strongly attracted to the law courts and the hustings, and it is said that during his school days he was more than once punished for stealing away from classes to attend the courts or listen to the orators of a political meeting. So for him the choice of a profession was an easy matter. But fortunately he could no longer depend on the pecuniary assistance of his father and was obliged to shift for himself. Going to Montreal, he became a clerk in a law office, where for doing routine work he earned enough to enable him to take the law courses at McGill University. So assiduously had he studied English that he was able to take the lectures in that language. He was graduated with high honors in 1864 and was made valedictorian of his class. The theme of his address on this occasion was the desirability of closer union of the races in Canada and the fostering of a truly national spirit. To advance this cause he has since given the best energies of his life.

After practising law in Montreal for two years, he was obliged on account of sickness to relinquish his practice and seek rest and health in a change of scene. Shortly afterwards he located at Arthabaskaville, the county seat of Drummond and Arthabaska. Here for a time he edited a paper as well as practised law. But his health continued to decline, he became seriously ill and for a time his life was despaired of. These were perhaps the most sombre days of his life. His slender means were exhausted, and just when he had most need of health and strength, a disease of the lungs threatened to end his career. Gradually, however, health and vigor returned, his law practice became extensive, and the following three or four years, spent in attending courts, in reading and study, and in communion with nature, were, he avers, the happiest of his life. When asked if at that time he had any expectation or ambition to become premier of his country, he replied that he had not in the least, that he was happy amongst his books, and that his only aim in life was to develop his talents that he might be able to discharge faithfully the duties of any position to which he might be called. This lofty and unselfish conception of life and its duties has been his guiding star throughout, and has kept him from the pitfalls that ambition sets for her insatiable votaries.

In 1868 Mr. Laurier married *Zoë* Lafontaine, whom he met during his law course in Montreal. The union has been a singularly happy one. Lady Laurier is a worthy helpmeet for her distinguished husband. With unceasing solicitude she has looked after his health, accompanied him on all his journeys, discharged with credit to herself the many social duties devolving upon her, and has in no small measure contributed to her husband's success. Having no children of her own, she has lavished her care and attention on the children of others, and delights in helping talented girls to obtain an education in art or music.

In the provincial elections of 1871 Mr. Laurier was the Liberal candidate for Arthabaska, and though the province went strongly Conservative, he was elected by a large majority. His first speech in the Legislature was a notable success. His party associates were not slow to recognize his remarkable equipment for the public service, and, believing that his natural field was federal politics, they induced him to seek election for the Commons in 1874. He was elected and has since been a member of the House, of which for the past ten years he has been the dominating figure. But the period from the time he entered the House, in 1874, to his accession to the premiership, in 1896, was a long, unceasing struggle against great odds. This hard school, however, served to develop and refine his character, and made possible a longer supremacy than would probably have followed an earlier and easier victory.

To conceive adequately the difficulties he surmounted in his progress towards the premiership, it is necessary to review briefly the political conditions in Quebec province at the time of Mr. Laurier's entrance into the political arena. Previous to 1840, Canada, which then included only Ontario and Quebec, was ruled by a governor and a council appointed by the British government and in no way responsible to the wishes of the people, as expressed by the legislative assemblies of the two provinces. The revolt against this autocratic system drove a majority of the people into the Liberal party, the government being supported by a Tory clique known as the Family Compact, composed of men who were selfishly interested in perpetuating the abuses of the time, and of those who looked askance at all forms of political innovation. The leader of the Liberal movement in Quebec was Papineau, a man of fiery eloquence and extreme principles, one of those men who, in fighting against the hoary evils of conservatism, are themselves beguiled into advocating the untried and chimerical theories of radicalism. The agitation, which had its counterpart in Ontario, finally drifted into the insurrection of 1837, insignificant from a military point of view, but very fruitful in that it was followed in 1840 by a concession of truly responsible government, in which the two provinces were united under one parliament. The new regime was accepted by all save a few young radical Liberals, who, on Papineau's return from exile in 1848 rallied round him and drew up a program which called for out and out republicanism and a number of political, social and religious changes. The exponents of the new doctrines exhibited much of the extravagant enthusiasm and effervescent optimism of the European revolutionaries of the time. As may be expected, the Catholic bishops warned their flocks against the dangers that lurked in the proposed innovations, and urged their people to desert a party that exhibited such dangerous tendencies. Likewise, the Protestants of the province, anxious for

stability and order, declared against the radical movement. As a result a great majority of the people joined the Conservatives. The Liberal party dwindled to a mere remnant and was regarded as an enemy of Church and State.

But though the conditions of the time justified the people in thus ranging themselves under the banner of the Conservatives, it is not, under a system of representative government, a healthy condition in which the work of government must be entrusted to one political party exclusively. In these conditions the party in power, secure in its tenure of office and knowing that the people have no recourse, tends to become autocratic and unprogressive; while despair of attaining power paralyzes the best efforts of the opposition. Such was the condition of affairs in his native province, when Mr. Laurier entered the lists to fight for the rehabilitation of the Liberal party.

It is a remarkable fact that, though at the beginning of his career he was affiliated with men of extremely radical views, his native strength of character, his keen, political intuition, his close study of history and contemporary politics, always kept him from identifying himself with the extreme policies of his associates. To British, rather than to French, Liberalism he turned for his models and his inspiration. In England, under Gladstone, the great Liberal party was sweeping away a horde of venerable abuses, without tumult or civic strife; and in this he found proof that true Liberalism, instead of being an enemy of Church and State, was the conserver of religious liberty, and political stability. He resolved to do his best to rescue the Liberal party of his province from the discredit into which it had fallen and to demonstrate that in Canada there was room and need for a party modeled after that of Fox and Gladstone. His ultimate success along these lines is perhaps his best service to his country and his church. To the Catholics of Canada it has brought full political liberty by relieving the Church of the unwelcome necessity of expressing a preference for either political party; to the country it brought healthy political conditions by a needed readjustment in the relationship of the opposing parties; and to the Liberals of Quebec it has proved a sure road to an honorable and lasting success.

To accomplish this was not an easy task; but for years he labored assiduously to make known the principles of true Liberalism and to dissipate the feeling of distrust with which the party was regarded. His most important pronouncement on this subject is a speech he delivered in Quebec City in June, 1877. Though he was then only thirty-six years of age, this deliverance was a remarkably able one, and is by many regarded as his best speech. With characteristic courage, he squarely faced the issues then confronting the Liberal party. He censured the extravagances of the early Liberals, which had placed the party in a false position before the people, and he pleaded youthful enthusiasm and inexperience in attenuation of their fault. He declared that under representative government the party system was an instrument of progress, and that if the Catholics of Canada were obliged to range themselves under the Conservative banner, they would lose their legitimate influence in the government of the country. Thus the constitution they had striven for would be a dead letter in their hands. Then, going to the heart of the subject, he pointed out that the Liberal and Conservative ideals were as old as the world, that they existed in every branch of human endeavor, in art,

in science, in literature, and so it would always be, for some men are ever attracted by the charm of habit; others by the charm of novelty. In the political sphere the action and reaction of party upon party would ever constitute the chief agency of progress, and in Canada as elsewhere there was room for improvement and need of an aggressive Liberal party.

This speech attracted much attention and was very favorably commented on throughout the country. But one speech, however able, delivered by a young man, who, after all, might be speaking for himself alone, was not sufficient to change the political complexion of Quebec. No doubt, however, it hastened Mr. Laurier's entrance to the Cabinet, which event took place three months later. The conservatives, under Sir John Macdonald, had ruled Canada from confederation down to 1874. In that year the Pacific scandal wrought the downfall of the Conservative ministry, and Mr. Mackenzie became the first Liberal Premier of the Dominion, and in 1877 he asked Mr. Laurier to enter his Cabinet as Minister of Inland Revenue. Quebec was still strongly conservative, the Mackenzie government was unpopular owing to the protection sentiment in the country, and when the new minister returned to his constituents for reëlection, as every member of the Canadian Parliament must do when he accepts a portfolio, the Conservatives made a determined effort to compass his defeat. On the platform he was vigorously attacked on the record of the government; in the private canvass he was misrepresented and calumniated. It now seems strange that such a campaign should succeed amongst the people who knew him so well; but when the ballots were counted he was found to be in a minority of twenty-nine. It was perhaps the severest blow that has ever been dealt him throughout his career, but he was not discouraged thereby. A few weeks later he found a safe seat in Quebec East, which he has represented ever since. At a reception given him in Montreal a few days later he declared, with a determination that is characteristic of the man, "I have unfurled the Liberal standard above the ancient citadel of Quebec, and there I will keep it waving." How well he has kept his word let the Conservatives of Quebec answer.

Next year the Mackenzie government met overwhelming defeat, and the Liberals entered the cold shades of opposition, where they were destined to remain for eighteen long years. Some time afterwards Mr. Blake, who is now the Nationalist member for South Longford in the Imperial House of Commons, succeeded Mr. Mackenzie in the leadership. Mr. Blake made assault after assault on the Conservative stronghold, but in vain. At length, grown weary of the unequal strife, he resigned the leadership in 1887. His resignation was deeply regretted by his followers, who were greatly embarrassed to find a suitable successor. In this dilemma Mr. Blake himself suggested Mr. Laurier as the man who, in his opinion, was best fitted for the position. Perhaps no one was more surprised at this than Mr. Laurier. With unaffected sincerity he pleaded against the move to make him the leader of the party. He felt that the burden of leadership would tax his strength, exhaust his slender means and deprive him of that leisure he desired for study and reflection. These being personal considerations, he could perhaps have put aside, but he believed that his race and religion were insuperable obstacles to the success of the party under his leadership. Again, since

the Liberal party derived its greatest strength from Ontario, he felt that the leader should be chosen from that province. But all his objections were overborne by the almost unanimous desire of the caucus. A few, however, believed that, owing to the racial and religious tension of the time, it was unwise from a party standpoint to elevate a French Catholic to the leadership, and the subsequent discussion over the Jesuits' Estates Act gave a momentary color to this contention.

When the Pope suppressed the Jesuit Order in 1773, their estates in Canada were escheated to the crown, and had been used subsequently to promote public education in Quebec. By the Act of Confederation these estates became vested in the provincial government and subject to the control of the legislature. Under the old French regime such property would have reverted to the Catholic Church and on these grounds the Church had always claimed these estates. When the Jesuits were incorporated in the province in 1887, they, too, filed a claim. As these persistent demands prejudiced the estates, which by this time were valued at over one million dollars, Mr. Mercier, the provincial Premier, resolved to settle the question at once. He had passed a bill giving the Jesuits $400,000 in settlement of their claim. This sum was to be deposited till the Pope should ratify the settlement and dispose of the money. His Holiness subsequently divided the amount among the Jesuits, the archbishop and the bishops of the province, and Laval University, while a balance of $60,000 was given in aid of Protestant schools.

The bill was accepted almost unanimously by the Protestant members of the Legislature as a fair settlement of a vexed question. But in Ontario a violent agitation arose demanding the disallowance of the measure by the federal authorities. Sir John Macdonald refused to accede to this demand, and when the question was voted on in the House of Commons only thirteen members favored disallowance. But Toronto was vociferous in denunciation of the policy pursued by both parties on this question. Feeling that he was losing his hold on Ontario because he supported the government, Mr. Laurier resolved to go to Toronto, and there vindicate his course on the platform. To Liberals acquainted with the feeling in Toronto this proposal seemed a hazardous one, but it was in vain they tried to dissuade their leader from the attempt. He was determined to meet the Orange element in its stronghold and there defend his policy. At first the meeting was hostile. But the speaker was undismayed, and to the task in hand he bent his best efforts. Gradually all opposition was silenced, and in the end he won a notable triumph. This incident exemplified the powers of oratory, the resource and courage of the new leader in trying and difficult circumstances, and convinced the doubting Liberals of Ontario that Mr. Laurier could measure up to the exigencies of a trying situation.

At Mr. Laurier's request it was at first given out that his retention of the leadership would be temporary only. Before long, however, Liberals came to recognize that he was the right man for the place, and all thought of any change passed away. On his part Mr. Laurier gave his best efforts to the duties of his new position. With a view of becoming better acquainted with the people, he traveled extensively throughout every province, delivered many speeches and was everywhere well received. In Parliament he confronted Sir John Macdonald, the veteran

Conservative leader, then in the heyday of his power. There it soon became evident, though Mr. Laurier did not possess the great intellectual force of Mr. Blake, he had the personal magnetism, the dexterity in handling men, in which Mr. Blake was deficient and which are so large a factor in the making of a successful parliamentary leader.

The first general election after Mr. Laurier's assumption of the leadership was held in 1891, and the result showed that Sir John Macdonald still retained the confidence of the country. He had won by leading the people to believe that the Liberal policy of reciprocity and closer commercial relations with the United States was but "veiled treason." With the loyalty that smacked of the politician's art he declared in his manifesto to the electors that he was born a British subject and that a British subject he would die. But the government's majority was seriously reduced, and Liberal candidates were elected in half the Quebec constituencies, which indicated that Mr. Laurier was undermining Conservative influence in that province, so long a Conservative stronghold.

Sir John Macdonald's death in 1891, was a serious blow to the Conservative party. Mr. Laurier was of the opinion that the Liberals need hardly expect to obtain power while Sir John lived. It is worthy of remark here that the Conservatives now believe they have little chance of attaining power while Sir Wilfrid Laurier leads the Liberals. After Sir John Macdonald's death the Conservatives drifted to certain defeat. The one man who might have saved the situation was Sir John Thompson, who, for a time, was passed by because a large section of the party were opposed to elevating to the premiership a Catholic, and a convert at that. But he died with tragic suddenness in Windsor Castle in December, 1894, and his death was the signal for quarrels over the premiership among the Conservative leaders. To augment their confusion the Manitoba school question was pressing for settlement. But this matter, by threatening to cut across party lines, was a cause of anxiety to many Liberals as well.

As Mr. Laurier's method of dealing with this question was severely criticised at the time by many Catholics, it will perhaps be of interest to deal with the matter quite fully and to consider how far was just the charge, made at the time, that his policy was dictated by political expediency only. It is a question of which a great deal may be said on both sides. The policy of each party on this occasion was in accord with its traditions; the Conservatives advocated the right of the federal government to supervise provincial legislation; the Liberals battled, as they had often done before, for provincial rights. The judgments of the Privy Council, to which the matter had been referred as court of last resort, tended to confuse rather than to elucidate the question. This court ruled the act abolishing separate schools to be within the purview of the legislature and yet, on a second appeal, it declared that, in passing the act, a grievance had been created which the federal government had power to redress. The proper way to redress the grievance would seem to be to re-establish separate schools. And yet Mr. Blake, who pleaded both cases for the minority, has declared that, if a successful issue in the second suit had been understood to entail a restoration of separate schools, he could not have induced the Privy Council to entertain the appeal. On the other hand, since it was clearly the intention of the framers of the Manitoba Act to guarantee

separate schools, the minority had a strong moral claim for consideration. There can be no doubt that Mr. Laurier sympathized with the minority, and yet, to interfere with the autonomy of Manitoba would be setting a precedent that might subsequently be used to break down the federal system, which had been adopted largely to protect the peculiar institutions of Quebec. The whole subject so bristled with difficulties that the question is likely to remain a subject of controversy.

It was in 1890 that Manitoba passed the act abolishing separate schools, but five years elapsed before the matter had made its way through the courts and come to the government for settlement. After a period of irresolution which lost for it the confidence of many Catholics, the government resolved to restore separate schools, and a bill for that purpose was introduced when Parliament was on the verge of dissolution through the lapse of time. While the bill provided for the reëstablishment of separate schools, it contained provisions that combated one another to some extent and which would have seriously impaired its efficiency, especially when it was to be administered by a hostile provincial government. For instance, the government was not obliged to contribute to separate schools a proportionate share of the school grant, and might, on the adverse report of the inspector, close a separate school. But since the bill embodied the principle of separate schools, it was accepted by a majority of the Catholic bishops, who counseled their people to support the measure.

What stand Mr. Laurier would take on the question was the subject of much interest. He studied the matter seriously before committing himself. Never before had he found himself in such perplexing circumstances. He felt that the minority in Manitoba had been hardly dealt with; nevertheless, he was leader of a party that had always contended for provincial rights as against federal aggrandizement, and it was upon this ground he had defended the right of the Quebec legislature to pass the Jesuits' Estates Act. Again, he had reason to believe that the government had purposely delayed bringing down the remedial bill that it might fail to pass before dissolution, and thus be made a means of securing Catholic support in the coming election. Besides, he felt that the Manitoba government resisted largely with a view of embarrassing the federal authorities. With himself Premier of a Liberal government, he believed he would be able to obtain by conciliatory methods greater concessions for the minority. And, finally, and this was the determining consideration, he looked with dismay upon the nefarious work of D'Alton McCarthy, who was then making strenuous and what promised to be successful efforts to establish an anti-Catholic coalition, which, were he himself to support the government, might become so strong as to endanger Catholic rights throughout the Dominion. These considerations induced him to oppose the remedial bill. In the elections which followed, the Conservatives were defeated by a decisive majority, and after eighteen years in opposition the Liberals returned to power with Mr. Laurier as Premier, and in his hands a mandate to settle the school question by conciliation.

One of his first acts on assuming office was the opening of negotiations with the Manitoba government. Unfortunately for the minority the provincial government, while ready to discuss the question, was not disposed to make any substantial

concessions. In the settlement which resulted, the principle of separate schools was not recognized; yet Catholics secured the right to have religious instruction given in public schools attended by a certain number of Catholic children. When the settlement was announced, Mr. Laurier confessed that he had hoped to obtain more, but that he had done the best he could. The Catholic Church authorities were not disposed to accept these concessions as a final settlement of the question. Shortly after Mgr. Merry del Val, now Papal Secretary of State, was sent to Canada to investigate the matter, and the school question was subsequently made the subject of an Encyclical by Leo XIII. who declared that Catholics were free to choose the method they thought best to secure the rights of the minority. The Holy Father further advised that the concessions obtained from Manitoba be accepted as an instalment of justice till such time as larger rights could be secured. An occasional protest by some militant Protestant that separate schools still exist in Manitoba shows that the concessions obtained have been of advantage to the minority.

In 1897 Mr. Laurier went to England to represent Canada at the celebration of Queen Victoria's Diamond Jubilee. The presence of a descendant of France representing a British colony and proclaiming his loyalty to the throne because of the full civil and religious liberty accorded his race in Canada was a new spectacle in London, and could not fail to captivate the imagination of the British people, nor fail to emphasize the wisdom of a policy that had brought such happy results. The recent enactment of the preferential tariff in favor of British goods had predisposed the British public in his favor; his eloquence, chivalrous bearing and courtly dignity completed the effect and converted his journey into almost a triumphal procession.

While in England Mr. Laurier was knighted by Queen Victoria. Being a thorough democrat, he has little use for titles of any kind, and had he consulted his own desires he would have refused the proffered honor. But he felt that it would be discourteous to do so at a time when he was the guest of the British people.

His utterances in England did not please public opinion in Paris, and when, later, he visited that city he was but coldly received at first. Knowing that these feelings were due to misconception of political conditions in Canada, he seized the earliest opportunity to explain his position. His presence in that city and the delivery of one or two speeches wherein he showed unusual skill in touching a responsive chord in a strange and critical audience won for him the hearts of the fastidious Parisians.

On his return to Canada the Premier was given a most enthusiastic reception. Canadians, irrespective of party, were delighted with the able manner in which he had represented Canada at the jubilee ceremonies.

Though whilst leader of the opposition Mr. Laurier found himself in many difficult situations, it is chiefly since he became Premier that he has demonstrated his skill as a safe pilot in days of stress and storm. Canada, on account of its cleavage along racial and religious lines, is a hard country to govern; and the animosities and recriminations aroused by a clash over racial and religious issues are generally most unreasonable and very perplexing to the government. One-third

of the people of Canada are French, speak the French language, read their French newspapers, and in most concerns of life live apart from the rest of Canadians, a nation within a nation, as it were. As very few English-speaking Canadians understand the French language, they have no adequate conception of the aims and ideals of their French fellow-citizens. Besides, there is amongst English Canadians a certain feeling of arrogant superiority that finds impatient utterance when some cherished policy of theirs is thwarted or modified by the influence of the French Canadians. The latter on their part, are determined to preserve their racial identity, and, being a compact and powerful minority, are able to make their influence felt in the councils of the nation. These divergencies of aim become apparent only when some racial or religious issue arises, and they are accentuated by newspapers and politicians selfishly interested in exploiting such issues. On such occasions a person unacquainted with Canadian affairs might be led to believe that the confederation was on the verge of disruption. But the common-sense of the majority of both races is equal to the exigencies of these occasions and always succeeds in arranging a reasonable compromise. Then the storm subsides as quickly as it arises, leaving most people wondering what the fuss was all about.

Since he became Premier Sir Wilfrid Laurier has had to deal with two such situations. The one arose at the outbreak of the Boer war; the other a year ago when the government determined to guarantee separate schools in the new provinces of the West. Throughout both these crises the Premier conducted himself with patience, moderation, tact and firmness, and in both cases he frustrated the designs of his opponents. When President Kruger sent his ultimatum to the British government, there came from Ontario an insistent demand that the Canadian government aid the mother country in the coming struggle by sending a contingent to South Africa. This proposal was but coldly received in Quebec, where the majority, if not actually sympathetic with the Boers, wished at least that Canada should remain neutral. At first Sir Wilfrid Laurier pointed out that the Militia Act did not empower the government to use the militia for a purpose other than the defense of Canada; that, if it did, money for that purpose had not been voted by Parliament, and that to accede to Ontario's request would be illegal and unconstitutional. Besides Great Britain had not asked for assistance, nor was there any intimation at that time that aid from Canada was needed or would be acceptable. Sir John Macdonald had refused to send Canadian aid to Great Britain in the Egyptian war, and on his refusal the agitation at once subsided. But whether the imperial sentiment of Canada had grown stronger in the meantime, or whether a large fraction of the zeal was due to a desire to perplex a French Canadian Premier, Ontario was in no mood to listen to cold argument. When the Premier saw that his stand was being interpreted as disloyalty and being exploited as such by the Conservative press, and when, moreover, no moral principle being involved, the people had the right to rise superior to self-imposed limitations, he readily acquiesced to the wish of the majority and sent several contingents. Quebec was placated by the announcement that the dispatch of contingents should not constitute a precedent, or bind Canada to take part in any or all future wars of Great Britain. The government's attitude regarding the sending of the contingents was the chief

issue in the elections that followed shortly afterwards, and the Conservatives made strenuous efforts to defeat the government. Since confederation, with the exception of eight years, Canada had been ruled by the Conservatives, and their long tenure of office had cheated them into believing that they only possessed "the instinct of government." The first Liberal government, formed in 1874, was defeated four years later. In 1900 the Conservatives confidently believed that history would repeat itself and that the destinies of the country were to be again intrusted to their keeping by a grateful people. The result dispelled this delusion, for, though Ontario went strongly Conservative, the government was sustained by an increased majority. The elections of 1904 saw that majority still further increased, the government obtaining a majority of sixty-five in a House of two hundred and thirteen members. Quebec has always strongly supported Sir Wilfrid Laurier since 1896, and it had been the habit of Conservatives to taunt the government with deriving its majority from that province. After the election of 1904, it was seen that, Quebec aside, the government would still have a working majority. So no more was heard of the Quebec bogy and "French domination" till two years ago, when the government resolved to guarantee a separate school system in the new provinces.

Though he opposed the proposal to force Manitoba to restore separate schools, it was evident at the time that Mr. Laurier had no sympathy with the means by which, through a technicality, the intention of the framers of the Manitoba Act had been frustrated and the minority deprived of its rights. He opposed the remedial bill because he thought it imprudent for the federal government to coerce a defiant province. But this stand was interpreted by many Protestant Liberals to mean that he was opposed to the principle of separate schools. To these the announcement of his intention to guarantee separate schools in the new provinces came as a surprise, and, comparing his policy of 1896 with that of 1905, they were disposed to charge him with inconsistency and to feel that they had been betrayed. An additional difficulty lay in the fact that many Liberals, owing to extreme views expressed in 1896, found it very difficult to support separate school legislation in 1905. What was in the Premier's case a seeming inconsistency was for them a real one; and it was largely a feeling of personal loyalty to their leader which constrained them to accept his policy. With a quiet determination he held his ground and stood ready to efface himself, if by so doing he could advance the cause he had at heart. Thinking that a Protestant Premier advocating separate school legislation might meet with less opposition, he offered to resign in favor of Mr. Fielding, if the latter would agree to take up the school bills. But Mr. Fielding refused office in these circumstances. It is true the rebellious Liberals forced a modification of the measure, but the change was not a radical one and was chiefly useful in enabling many a Liberal member "to save his face" when called upon to defend his vote. Thus, by constancy in a critical time, Sir Wilfrid Laurier preserved to the Catholics of the new provinces the inestimable boon of separate schools. There is amongst the Catholics of Canada a belief that justice is easier obtained from a Protestant Premier than from a Premier of their own faith. The reason for this belief is obvious. A Protestant Premier dispensing justice to a Catholic minority does not arouse so much suspicion among the Protestant majority.

However this may be, the Catholics of Canada have no reason to regret that Sir Wilfrid Laurier was Premier during the critical period of a year ago.

Since he became Premier Sir Wilfrid Laurier has had to deal with the question of imperialism as embodied in Mr. Chamberlain's proposals for a closer union of the Empire.

During the Colonial Conference held in London at King Edward's coronation, Mr. Chamberlain did his best to persuade the Colonial Premiers to accept his policy and aid him in its realization. Some time before he had belittled the benefits accruing to Great Britain from Canada's preferential tariff, but, with characteristic suddenness, he now adopted that policy himself, not, we may believe, as an end, but as a means to an end, which is the political union of the British Empire. But Laurier refused to pledge Canada to any scheme that would in the least abridge her autonomy. Again and again he has declared that the British Empire is great and united because its statesmen were wise enough to adopt the principle of colonial self-government, which had resulted, not in the independence of the colonies, as had been predicted, but in a closer attachment to the motherland. Besides, Canadians had to make a struggle for home rule in 1837, and to accept Mr. Chamberlain's policy of political union would seem to them a retrograde step.

Sir Wilfrid Laurier's health was much impaired while in Europe, and he returned to Canada weak and worn. His spirit, however, was undaunted, for at a reception given him in Ottawa on his return, he declared that he had come home to work. But for many months his health was very poor, and it was thought that his early retirement was inevitable. But gradually his strength returned, and ever since he has worked hard in discharge of the many arduous duties and responsibilities of his position. He is now sixty-five years of age, and, though somewhat frail in body, his mind is clear and his faculties unimpaired. Never before was he more completely master of his party or more respected and honored throughout the country. How much longer he will remain Premier will, of course, primarily depend on his health, for his party is most anxious to retain his services as long as possible. Always reserved in personal matters, he has given no intimation that he desires to retire. On the contrary, he seems to take a keen delight in life, its work and struggles. Quite recently he declared he would gladly forego all his achievements, if he could only be a young man again. No doubt the great progress of Canada in recent years begets in him a desire to linger on the stage that he may see at least a partial fruition of the roseate future he foresees for his native land.

Though Sir Wilfrid Laurier is endowed with many and various talents, it is perhaps as an orator that he is especially distinguished. He has a rich, well-modulated voice, a charm of manner, and a dignity of bearing that captivate an audience at once. His English is remarkably clear and simple, his argument logical and convincing. He does not write his speeches, but contents himself with thinking earnestly over his subject and marshalling his arguments, leaving the choice of words to the inspiration of the moment. This freedom from notes brings him into closer touch with his audience, and multiplies the effectiveness of his appeal. His speeches reveal an intimate knowledge of history and the best literature, and it is easy to believe that if he had not engaged in politics he would have distinguished

himself as an historian. The historical allusions and precedents of his speeches are always happy and well chosen, and this faculty enables him to get intimately in touch with any audience, whether in Quebec, Toronto, London or Paris. He elevates and adorns every subject he treats, and best displays the great resource and beauty of his eloquence when battling for right and justice. His power to sway the emotions of an audience was well illustrated by an incident that took place in the House of Commons about two years ago. Lord Dundonald, who distinguished himself as a cavalry leader in the Boer war, was subsequently appointed commander of the Canadian militia. But the noble Lord and the Minister of Militia did not agree, and Lord Dundonald was dismissed by the government. In making explanations in the House, Sir Wilfrid Laurier said the whole trouble was probably due to the fact that Lord Dundonald being a stranger, did not understand Canadian conditions. Unfortunately, however, through a slip of the tongue, which was probably due to the fact that in French — which, after all, is his mother tongue — the word for foreigner and the word for stranger are the same, he designated Lord Dundonald a foreigner. Though the objectionable word was scarcely uttered before it was withdrawn, the original expression was given a disloyal interpretation by certain persons, and "foreigner" became a byword throughout the country. Sir Wilfrid Laurier does not believe in correcting the frequent misrepresentations of the press and resolved to ignore the incident. But his followers insisted that he make explanations, and when he did he spoke with much warmth. When he finished, the Liberal members rose to a man and cheered lustily for several minutes. When he recovered himself, one member, a quiet Scotchman eighty years of age, found himself standing on his desk, hat in hand. He was sorry for violating the decorum of the House, but was at a loss to explain how he could so far forget himself. "I would not have believed," he said in apology, "that eloquence could produce such an effect."

This incident also illustrates the contemptible tactics sometimes resorted to in Canada to injure a political opponent.

Sir Wilfrid Laurier has delivered many notable speeches in his time. The one on political liberalism has been referred to above. His oration on the death of Gladstone was perhaps the best that the death of that statesman evoked, and was widely commented on throughout the English-speaking world. His speech on the death of Queen Victoria was a comprehensive review of the great material and constitutional advancement of that long reign. His most brilliant discourse was delivered in the House of Commons in 1886. It was a most severe arraignment of the government of the day for the maladministration that had provoked the Northwest rebellion of the year before. His speech of two years ago delivered when introducing legislation establishing the new provinces was a fervent exposition of the necessity of religious instruction in the schools.

One of the most prominent traits of his character is a paramount sense of right and a hatred of injustice and oppression. Lincoln's heroic struggle against slavery, fascinated his youth, and the life and work of that statesman remain for him an unfailing source of interest and study. Likewise Ireland's struggle for home rule has always enlisted his sympathy and enthusiastic support, and on several occasions he has raised his voice in support of resolutions passed by the

Canadian House of Commons praying the Imperial Parliament to grant Ireland self-government. All his sympathies are broad and comprehensive. He loves Canada and the British Empire, but he has also a deep love for the land of his ancestors, and an unfailing admiration for the great republic to the south.

In correspondence with his rich mental endowment, Sir Wilfrid Laurier possesses many marvellous physical gifts. He has a face of classic feature and rare charm of countenance. In figure he is tall, slender and graceful. The most casual stranger meeting him on the street would be impelled to turn around and inquire who was the person who had just passed. But his health has never been robust, and at all times he has been obliged to husband his strength. This renders more meritorious the arduous labors he has performed. However, when occasion demands, he manifests an energy and an activity that is surprising. His unfailing courtesy and refinement of manner charm everyone with whom he comes in contact. But so many people are prone to believe that courtesy and good manners denote effeminacy, and that rudeness is synonymous with strength, that for several years it was the habit of his opponents to represent him as a mere amiable figure-head, a man of polished manners, but utterly lacking in firmness and strength. This conception of his character is now no longer entertained, but one equally absurd has taken its place. He is now depicted by his opponents as an autocrat, a czar who forced an unwilling party to swallow separate school legislation. In 1896 he was represented as an anti-clerical champion; now he is said to be the willing servant of "the hierarchy." It is scarcely necessary to say that all these criticisms are equally absurd.

His has been a singularly unselfish career. He has never lobbied for promotion, and it may safely be said that he would lightly regard any honor that came through intrigue, self-advertising or solicitation. To do the duty of the hour and let the future take care of itself has ever been his rule of life. He has no personal enemies and seems to move on a plane above the petty bickerings and jealousies of political life. In the midst of the worries and petty vexations of politics he is always serene, calm and self-contained. The advice he gave the young men of a Liberal club in Montreal, reveals his philosophic temperament: "Let me give you a word of good counsel. During your career you will have to suffer many things which will appear to you as supreme injustice. Let me say to you that you should never allow your religious convictions to be affected by anything which appears to you an injustice. Let me ask of you never to allow your religious convictions to be affected by the acts of men. Your convictions are immortal; your convictions are not only immortal, but their base is eternal. Let your convictions be always calm, serene and superior to the inevitable trials of life, and show to the world that Catholicism is compatible with the exercise of liberty in its highest acceptation."

Sir Wilfrid Laurier is essentially religious in temperament. He has a deep respect for the faith in which he was born, and as great a contempt for those who needlessly drag religion into political contests. On one occasion, when rebuking his opponents for harping too much on religion, he declared that he had too much respect for the faith in which he was born to use it as the base of a political organization. It is said that in early life his disposition to seek a reason for everything

in the moral as well as in the physical world, caused him grave doubt and disquietude. But in later years study, experience and reflection have brought peace and content. In a speech which he delivered in Quebec in 1894, he gave expression to his religious ideals in the following passage:

"In religion I belong to the school of Montalembert and Lacordaire, of the men who were the greatest perhaps of their age in loftiness of character and nobility of thought. I know of no grander spectacle than that of Montalembert and Lacordaire, two adolescents, two children almost, undertaking to conquer in France freedom of education, and succeeding in their object after many years of struggle. I know of no finer spectacle than that furnished by Montalembert confronting the French bourgeoisie, impregnated as they were with that dissolving materialism, the Voltairean skepticism of the eighteenth century, and exclaiming: 'We are the sons of the Crusaders and shall not retreat before the sons of Voltaire.' I know of no grander or more beautiful spectacle than that of Lacordaire proclaiming from the pulpit of Notre Dame the truths of Christianity to the incredulous crowd, and teaching them that life is a sacrifice and is only rendered worthy by duty accomplished."

To those honored with his friendship the depth and richness of his nature becomes more and more apparent. He is always modest and kind, has an abounding charity for the failings of others, is ever ready to pardon injuries, and detests all that is vile, gross or debasing. His innate goodness of heart may be inferred from the following extract from one of his speeches: "In all the difficulties, all the pains and all the vicissitudes of our situation let us always remember that love is better than hatred, and faith better than doubt, and let hope in our future destinies be the pillar of fire to guide us in our career."

A consideration of his character and endowments affords a sense of completion and perfect balance that is rarely met with even in great men. The closest inquisition of political opponents during many years has failed to reveal even one of those minor failings or eccentricities that lean to virtue's side. In him a strong will, dominated and controlled by reason, curbs all impetuosity of passion and extravagance of imagination, sentiment or language. In the clash and excitement of political debate he is never beguiled into saying more or less than he intended to say, nor does the importunity of office-seekers ruffle his temper or exhaust his patience. His public and private life are alike irreproachable. In a material age he shows a fine disregard for wealth and vulgar ostentation. He is abstemious in his habits, simple and democratic in his ways and moderate in everything. Canadians, irrespective of class or creed, feel a legitimate pride in his talents and successes. Nor can it be successfully maintained that nearness of view or national predilection is entirely responsible for this judgment. Andrew Carnegie, who knows intimately most of the eminent men of the present, has recently declared that Sir Wilfrid Laurier is one of the five greatest men he has met.

In his conduct of public affairs, Sir Wilfrid Laurier has been eminently constructive and progressive. A vigorous immigration policy is filling up the Northwest provinces and infusing commercial life and vigor into the whole Dominion. The initiation of the Grand Trunk Pacific scheme three years ago marked the beginning of an era of unprecedented railway construction. The foreign trade of

Canada has doubled within the last ten years, capital and labor were never more busily engaged than at present, and national wealth is greatly increased. And stimulated by this material progress a vigorous national spirit is developing. How Sir Wilfrid Laurier views the newer questions of government ownership and operation of railways, the municipalization of public utilities and the control of excessive fortunes is largely a matter of conjecture, for, with a reserve that is characteristic, he does not reveal his opinions on subjects that do not come before him for settlement. He is understood, however, to be opposed to government operation of railways and the nationalization of telegraph and telephone lines. But this is largely because the wisdom and necessity of these undertakings have not yet been fully demonstrated. His whole career is that of a man who reverences the authority of the past, who would not mar the evolution of society by extreme or abrupt changes, who waits till the time is ripe "and in its season brings the law."

Being a man of peace he has always labored diligently for the abatement of religious and racial prejudices and for the consolidation of the various elements of the confederation by the fostering of a truly national spirit. By his great abilities and the sobriety of his life he compelled the respect and conquered the admiration of English-speaking Canadians. By demonstrating in himself the great possibilities of his race he has made the French Canadians more respected throughout the Dominion, and has taught them that they may follow where he has led. Be sides, he embodies in himself the leading characteristics of the two races. He has the brilliancy and artistic temperament of the one race, and the steadiness and persistence of the other. In this let us hope he is typical of the future Canadian. All his hopes and aspirations are contained in his inspiring message to the Acadians of Nova Scotia.

"Thank Providence," he said, "that we live in a country of absolute freedom and liberty. Let us always bear in mind our duties, for duty is always inherent in right. Our fathers had to labor to secure these rights. Now let us fulfill our part. Three years ago, when visiting England at the Queen's Jubilee, I had the privilege of visiting one of the marvels of gothic architecture which the hand of genius, guided by an unerring faith, had made a harmonious whole, in which granite, marble, oak and other materials were blended. This cathedral is an image of the nation I hope to see Canada become. As long as I live, as long as I have the power to labor in the service of my country, I shall always repel the idea of changing the nature of its different elements. I want the marble to remain the marble; I want the granite to remain the granite; I want the oak to remain the oak; I want the sturdy Scotchman to remain the Scotchman; I want the brainy Englishman to remain the Englishman; I want the warm-hearted Irishman to remain the Irishman; I want to take all these elements and build a nation that will be foremost among the great powers of the world."

John Boyle O'Reilly. Our Great Poet and Patriot.

WHEN a race is forced to adopt the language of another race it is retarded. But if, when beyond the rest, one of that weaker race takes up the language given and with it heaps living coals upon the giver, telling thereby to the world the wrong done, humanity is strengthened. The waters flowing in their new channel, then say that truth cannot be conquered.

Fifty years ago the Irishman in America was not a complete master of the tongue he spoke. He faced a people whose generations had been thinkers, students in the language of Shakespeare.

What a boon then it was to both these peoples when an interpreter came, one who could make each understand the other.

God's choicest gift to man, a poet — the many in one, was born, when John Boyle O'Reilly saw the light.

On the 28th day of June, 1844, in Dowth Castle, County Meath, his birth occurred. Entering into the shadow of the great famine, Ireland did not then know of the broken hearthstones that should soon come. Did not know too when it was upon her, that a little child at his father's knee was even then lisping the letters his soul should yet fling into words that would be immortal. Words that should call the world's attention, and England's own heart to a sense of Ireland's wrong. With O'Reilly, instinct took the place of books. His was a soul to give out rather than to absorb. At eleven, sent from home, we find him a printer's lad on the Drogheda "Argus." At Preston, England, he is a journeyman in the trade of Franklin, and at nineteen he is a mounted hussar in Her Majesty's Tenth.

Then the great Fenian movement, the conspiracy, the camp, the court-martial, Dartmoor, the prison ship, and the far, shining sands of Australia.

> I was no rambling poet, but a man
> Hard pressed to dig and delve, with naught of ease
> The hot day through, save when the evening's fan
> Of sea winds rustled through the kindly trees.

What a preface, all this, to a great literary future.

Such was the nameless unknown O'Reilly, who, in November, 1869, landed in Philadelphia, an escaped convict from the Yankee schooner "Bombay." Not

entirely unknown, however, for some of the poet's work had already received wide recognition. As, for instance, his "Old School Clock," a poem thrown off in a day, and while yet in prison in Ireland awaiting trial.

To him who absorbs instinctively a people's best by first contact there is ever being received a lesson, and so it is that O'Reilly landed here an American. Six months on board a New Bedford whaling ship and associating with the plain people of New England had made him this. Indeed, to the writer, it always seemed that O'Reilly's democracy might be traced to the whaling barque "Gazelle," more than to all later experiences. Not that he was by nature less of a man than the plain people. But in the whaleman's cabin, and on her deck, he met and associated with the heart of democratic New England. Men of ways and manners and modes of thought different than he had met before, and to his impressionable mind, and close, observing eye, it must have been a revelation.

He was six months in Boston before the city of the Puritan read from the pen of the inspired Celt. The second invasion of Canada gave to him his opportunity; from that time on he stepped quickly into fame.

As editor of the Boston "Pilot" he was a power in the land. The barriers of prejudice that divided the races broke down at his words, and the two peoples stood face to face in a better understanding. His mind was high, but his hand reached down and helped the lowliest.

His was "the grasp of a friendly hand," that ever told men to do their part.

In this way he made all who came to him strong. As a race, the Irish people here lacked in true, fine discernment of their own best. But O'Reilly was a correct reader of character.

His harp had many changes. Low and sweet as the tender skies of his native land, it changed, when occasion called, to the thunder of the elements. But his song was nearly always subordinated to a purpose beyond the singing.

As when a man along piano keys
  Trails a slow hand, and then, with touch grown bold,
  Strikes pealing chords by some great master old
Woven into a gem of melodies
All full of summer and the shout of seas,
  So have thy manly songs about me rolled.
  First some sweet love-note, full as it can hold
Of daintiness, comes like the hum of bees,
Then, rising grandly, thou dost sound a chord
  That sings and clamors at the heart of hearts,
  And dying, as receding waves, departs,
Leaving us richer by a lusty hoard
  Of noble thoughts. Friend! poet! would that I
  Might strike one note like thine before I die!

JAMES BERRY BENSEL.

Sixty-five Errors Condemned.

DECREE of the Holy Roman and Universal Inquisition.

It is the misfortune of our age that, being impatient of every restraint, it is disposed, in its search after primary truths, to accept novelties, whilst at the same time abandoning, to a certain extent, the heritage of the human race, thus falling into the gravest errors. These errors will be exceedingly pernicious if they relate to matters of sacred discipline and the interpretation of the Sacred Scriptures and the principal mysteries of the Faith.

It is a matter for the profoundest regret that a certain number of Catholic writers, trangressing the limits established by the Fathers and the Church herself have devoted themselves to the alleged development of dogmas, whilst in reality, under the pretext of higher research and in the name of history, they explain away the dogmas themselves. That these errors, which every day are spreading more and more amongst the faithful, may not find lodgment in their minds and thus corrupt the purity of the Faith, it has seemed good to Pius X., Pope by divine Providence, to note and condemn, through the agency of the Holy and Universal Inquisition, the most prominent of these errors. Therefore, after a thorough examination, and after consulting with the Reverend Consulters, the Eminent and Most Reverend Lord Cardinals, who are inquisitors general in all matters pertaining to faith and morals, have decided that the following propositions should be condemned and proscribed, and they are herewith condemned and proscribed by this general decree:

I. The ecclesiastical law which prescribes that books treating of the Holy Scriptures shall be subjected to a preliminary censorship is not applicable to writers who devote themselves to the criticism and scientific exegesis as regards the books of the Old and the New Testament.

II. The Church's interpretation of the Sacred Books, which should not be condemned, should nevertheless be subordinated to the more accurate judgment and correction of exegetists.

III. From the ecclesiastical censures and condemnations launched against the free and more recondite exegesis one would be justified in inferring that the faith proposed by the Church is opposed to history, and that Catholic dogmas are irreconcilable with the true origin of the Christian religion.

IV. The teaching function of the Church through dogmatic definitions cannot determine true meaning of the Holy Scriptures.

V. As only revealed truths are contained in the deposit of faith, it does not belong to the Church under any circumstances to pass judgment on natural sciences.

VI. In defining truths the Church, in process of learning (ecclesia discens),

BROTHER AMADEUS,
SUPERIOR GENERAL OF THE
BROTHERS OF CHARITY.

BROTHER JUDE,
SUPERIOR OF THE HOUSE OF THE ANGEL GUARDIAN.

HOUSE OF THE ANGEL GUARDIAN INDUSTRIAL SCHOOL.

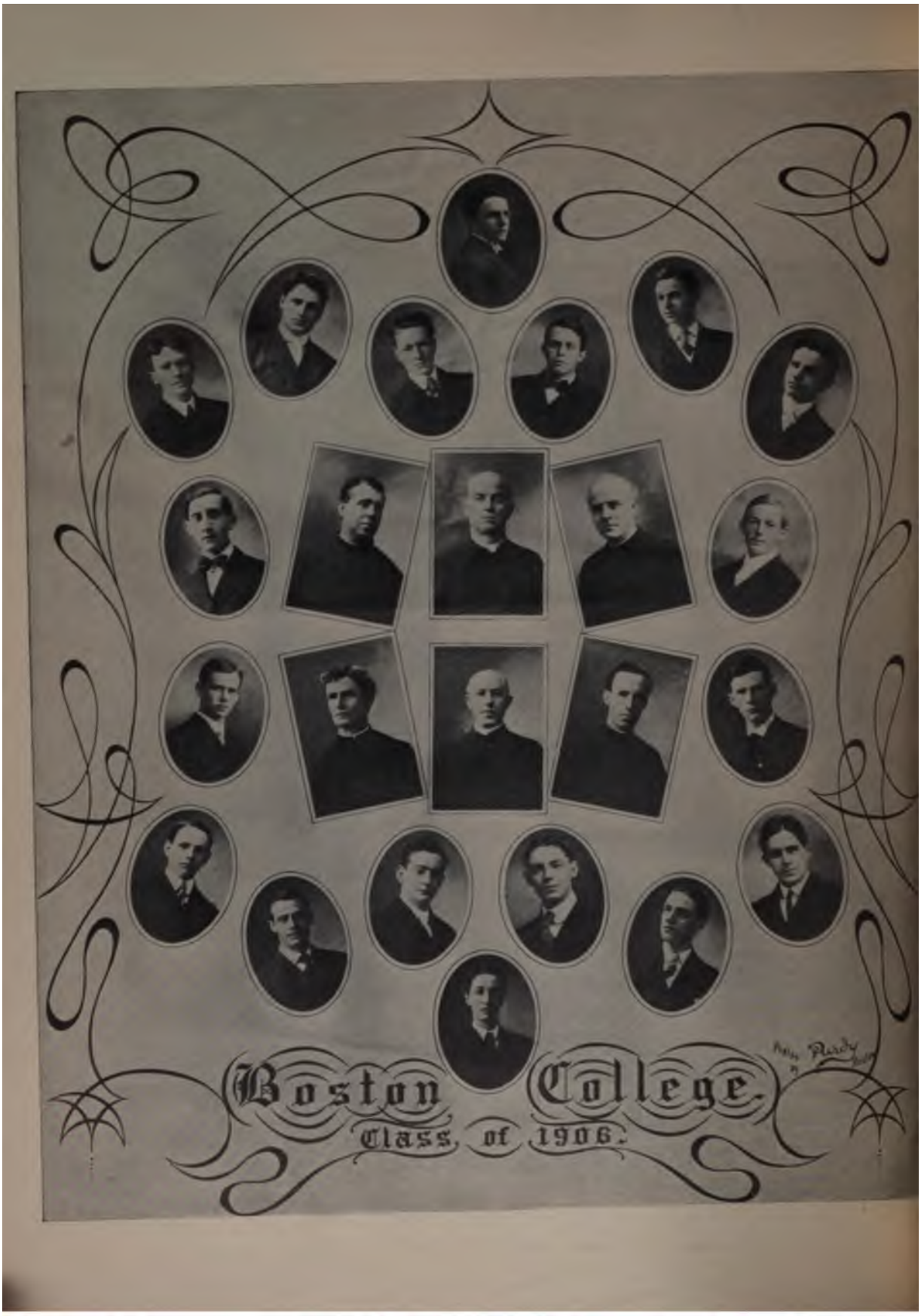
Bro. Michael Bro. Thomas, deceased Bro. Theodore, deceased
Bro. Linus Bro. Justinian, deceased Bro. Edward

FIRST SIX BROTHERS WHO OPENED THE HOUSE OF THE ANGEL GUARDIAN.

OUR FORCE.

COMPOSING ROOM OF THE INDUSTRIAL SCHOOL OF THE HOUSE OF THE ANGEL GUARDIAN.

REV. JOHN B. KENNEDY, DANBURY, CT.
NATIONAL EXECUTIVE BOARD.


Boston College
Class of 1906.

coöperates with the teaching Church (ecclesia docens) in such a way that nothing remains for the teaching Church to do but to sanction the opinions adopted by the ecclesia discens.

VII. When the Church proscribes errors she may not demand of the faithful interior assent to the judgment she passes.

VIII. Those should be held blameless who pay no attention to the condemnation of the Index and other Roman Congregations.

IX. Those manifest a great amount of simplicity or ignorance who believe that God is really the author of the Holy Scriptures.

X. The inspiration of the books of the Old Testament consisted in the fact that the Hebrew writers transmitted religious doctrines under a peculiar aspect, of which the Gentiles had little or no knowledge.

XI. Divine Inspiration does not guarantee all and every part of Holy Scripture against error.

XII. The exegetist who desires to devote himself with profit to biblical studies should above all things lay aside all preconceived ideas as to the supernatural origin of the Holy Scripture and interpret it just as he would other documents of purely human origin.

XIII. The Evangelists themselves and the Christians of the second and third generations arranged the Gospel parables in their own way and thus furnished the reason why the preaching of Christ bore so little fruit among the Jews.

XIV. In many of their narratives the Evangelists have thought less of searching after the truth than of telling things, which though false, they believed would benefit their readers.

XV. The Gospels were continually added to and corrected until the time they became the definite and recognized Canon. The result is that they contain a very slight and vague trace of the teachings of Christ.

XVI. What John narrates is not historical in the true sense of the word, but a mystical meditation on the Gospel. The discourses embodied in his Gospel and his theological meditations on the mystery of salvation are wholly devoid of historical truth.

XVII. The Fourth Gospel exaggerates miracles, not only for the purpose of making them appear more extraordinary, but also that they may in a more fitting manner body forth the work and the glory of the Word Incarnate.

XVIII. John claims for himself the quality of a witness concerning Christ; but in reality he is only a distinguished witness of the Christian life, or of the life of Christ in the Church, at the close of the first century.

XIX. Heterodox exegetists have mastered the sense of Holy Scripture much better than Catholic exegetists.

XX. Revelation is nothing else than man's acquired consciousness of relationship with God.

XXI. The revelation which constitutes the subject matter of the Catholic Faith was not completed in the Apostolic Age.

XXII. The dogmas which according to the Church teachers, have descended from heaven, are only the interpretation of certain religious facts which the human consciousness has acquired after great effort.

XXIII. Between the facts narrated in Holy Scripture and the dogmas of the Church based on these facts, there can exist, and in fact does exist, a contradiction. Consequently, every critic has a right to reject as false, facts which the Church holds as most certain.

XXIV. It is not reprehensible in an exegetist to state premises from which it logically follows that dogmas are false or historically dubious, provided he does not attack directly the dogmas themselves.

XXV. The assent to faith, in the last analysis, rests on the sum total of probabilities.

XXVI. The dogmas of faith should be retained in a practical sense, that is to say, not as a rule of faith, but as a recognized rule for conduct.

XXVII. The divinity of Christ cannot be proved by the Gospels. It is only a dogma which the Christian consciousness evolved from the idea of a Messiah.

XXVIII. When Jesus exercised His ministry, He did not speak for the purpose of making Himself known as the Messiah, nor were His miracles performed with a view of showing that He was.

XXIX. It is permissible to concede that Christ, as known to history, was far inferior to the Christ who is worshipped by faith.

XXX. In all the biblical texts the name, Son of God, is equivalent to Messiah and does not by any means signify that Christ was the real and natural Son of God.

XXXI. The doctrine as to Christ taught by John, Paul and the Councils of Nice, Chalcedon and Ephesus, was not the doctrine taught by Christ, but was the doctrine concerning Jesus, which was born of the Christian consciousness.

XXXII. It is impossible to reconcile the plain and natural sense of the texts of the Gospels with what theologians teach in regard to the self-consciousness and infallible knowledge of Jesus Christ.

XXXIII. It must be evident to everyone who is not under the influence of preconceived opinions, that either Jesus was deceived when He spoke of the coming of the Messiah in the near future, or that the greater part of His doctrine contained in the synoptical Gospels is wholly unauthentic.

XXXIV. The critic cannot attribute to Christ unlimited knowledge unless on a hypothesis which historically is inconceivable, and which is repugnant to the moral sense, namely, that Christ, in so far as He was man, possessed the knowledge of God, and yet He was unwilling to communicate the knowledge of so many things to His disciples and posterity.

XXXV. Christ was not always conscious of His Messianic dignity.

XXXVI. The resurrection of the Saviour is not a historical fact, properly speaking, but belongs to the purely supernatural. It has not been demonstrated, nor is it demonstrable. The Christian consciousness gradually evolved it from other facts.

XXXVII. From the very beginning faith in the resurrection did not concern itself so much with the actual fact of the resurrection as it did with the immortal life of Christ with God.

XXXVIII. The doctrine of the expiatory death of Christ is not a Gospel, but a Pauline doctrine.

XXXIX. The opinions as to the origin of the sacraments with which the 'athers of the Council of Trent were imbued, and which unquestionably left their npress upon their dogmatic canons, are quite different from those which are now ntertained by historians of Christianity.

XL. The sacraments had their origin in what the Apostles and their successors, influenced by facts and guided by circumstances, interpreted as the idea nd the intention of Christ.

XLI. The sacraments serve no other purpose than to recall to the minds of ıen the ever beneficent presence of the Creator.

XLII. The Christian community originated the necessity of baptism, con-:ituting it an obligatory rite, and attaching to it obligations in connection with ıe profession of the Christian faith.

XLIII. The practice of conferring baptism upon infants was due to dis-ıplinary evolution. One of the reasons for this was to make two sacraments out f one, namely, baptism and the sacrament of penance.

XLIV. There is nothing to prove that confirmation was conferred by the ıpostles. The former distinction between the sacraments of baptism and con-rmation did not exist in the early days of Christianity.

XLV. What Paul says (1 Cor. xi., 23, 25) about the institution of the Eucha-st, must not be taken in a historical sense.

XLVI. The thought of bringing about the reconciliation of the sinner through ıe authority of the Church did not prevail in the early Church. It was only by egrees that the Church accustomed herself to take this view. Long after pen-ıce came to be regarded as an institution of the Church it was not called a sacra-ent because it was regarded improper to apply to it the name of sacrament.

XLVII. The words of Christ: "Receive ye the Holy Spirit, whose sins you ıll forgive, they are forgiven them, and whose sins you retain are retained." r no relation at all to the sacrament of penance, no matter what the Fathers he Council of Trent may be pleased to assert.

XLVIII. James in his Epistle (14 and 15) had no intention of proclaiming Sacrament of the Eucharist. He only recommended it as a pious practice. : perhaps saw in it the means of grace, he did not accept it in the same literal : as did the theologians who established the theory and the number of the ments.

XLIX. The Lord's Supper gradually assumed the form of a liturgical func-Those who were in the habit of presiding assumed a sacerdotal character. . The elders who exercised the duty of supervising the Christian Assem-ere made priests or bishops by the Apostles that they might provide for the ıry organization of growing Christian communities, and not especially for pose of perpetuating the mission and the power of the Apostles.

. Marriage in the Church became a sacrament of the New Law only by grees. In fact, in order that marriage should be regarded as a sacrament ecessary that the theological theory of grace and of the sacrament should n previously established.

Christ had not the intention of constituting the Church as a society : on earth through successive centuries; on the contrary, He believed

that the Kingdom of Heaven would come at the end of the world, which was then imminent.

LIII. The organic constitution of the Church is not immutable. On the contrary Christian society, like human society, is subject to perpetual evolution.

LIV. The dogmas, the sacraments, the hierarchy, in their conception, as well as in their existence, are only the interpretation of the Christian thought and of the evolutions which, by external additions, have developed and perfected the germ that lay hidden in the Gospel.

LV. Simon Peter never suspected that the Primacy in the Church had been conferred upon him by Christ.

LVI. The Roman Church became the head of all churches, not by divine ordinance, but by purely political circumstances.

LVII. The Church has shown herself to be an enemy of natural and theological sciences.

LVIII. Truth is not more immutable than man himself, with whom and in whom and through whom it changes perpetually.

LIX. Christ did not teach a fixed, determined body of doctrine applicable to all times and to all men. But rather He started a religious movement adapted or capable of being adapted to different times and places.

LX. The Christian doctrine was first Judaic, then Pauline, then Hellenic, then Universal.

LXI. One may assert without being guilty of a paradox that there is no chapter in the Bible, from the first of Genesis to the last of the Apocalypse, that contains a doctrine exactly the same as that which the Church teaches in regard to the same subject. Consequently no part of the Scripture has, for the critic, the same meaning it has for the theologian.

LXII. The principal articles of the Apostles' Creed had not for the primitive Christians the same meaning that they have for the Christians of to-day.

LXIII. The Church has shown herself incapable of effectively defending ethical Gospel, because she obstinately is attached to immutable doctrines which are incompatible with modern progress.

LXIV. The progress in science demands a reform in the conception of Christian doctrine, and on the subject of God, of creation, of revelation, of the Personality of the Word, and of redemption.

LXV. Catholicism as it now exists, cannot adapt itself to a true science unless it transforms itself into a form of non-dogmatic Christianity; in other words, into a Protestantism that is broad and liberal.

On the following day, Thursday, the fourth of the same month and year, a report of all this having been made to His Holiness, Pius X., His Holiness approved and confirmed the decree of the Most Eminent Fathers and has ordered that all and each of the propositions cited above shall be considered by all as condemned and proscribed.

PETER PALUMBELLI.

Notary of the Holy Roman and Universal Inquisition.

List of Roman Pontiffs.

ACCORDING TO "GERARCHIA CATTOLICA."

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1. St. Peter, of Bethsaida in Galilee, Prince of the Apostles, who received from *Jesus Christ* the Supreme Pontifical Power to be transmitted to his Successors; resided first at Antioch, then at Rome, where he was martyred June 29, in the year 67, having governed the Church from that city for 25 years, two months and seven days.

	Elected	Died
2. St. Linus, M.	67	76
3. St. Cletus, M.	76	88
4. St. Clement I., M.	88	97
5. St. Evaristus, M.	97	105
6. St. Alexander I., M.	105	115
7. St. Sixtus I., M.	115	125
8. St. Telesphorus, M.	125	136
9. St. Hyginus, M.	136	140
10. St. Pius I., M.	140	155
11. St. Anicetus, M.	155	166
12. St. Soterus, M.	166	175
13. St. Eleutherius, M	175	189
14. St. Victor I., M.	189	199
15. St. Zephyrinus, M	199	217
16. St. Callistus I., M	217	222
17. St. Urban I., M	222	230
18. St. Pontian, M	230	235
19. St. Anterus, M	235	236
20. St. Fabian, M.	236	250
21. St. Cornelius, M.	251	253
22. St. Lucius I., M.	253	254
23. St. Stephanus I., M.	254	257
24. St. Sixtus II., M.	257	258
25. St. Dionysius.	259	268
26. St. Felix I., M.	269	274
27. St. Eutychian, M	275	283
28. St. Caius, M	283	296
29. St. Marcellinus, M.	296	304
30. St. Marcellus I., M	308	309
31. St. Usebius	309	309
32. St. Melchiades	311	314
33. St. Sylvester I.	314	335
34. St. Mark	336	336
35. St. Julius I.	337	352
36. St. Liberius	352	366
37. St. Damasus I.	366	384
38. St. Siricius	384	399
39. St. Anastasius I.	399	401
40. St. Innocent I.	401	417
41. St. Zozimus	417	418
42. St. Boniface I.	418	422
43. St. Celestine I.	422	432
44. St. Sixtus III.	432	440
45. St. Leo I. (the Great)	440	461
46. St. Hilary.	461	468
47. St. Simplicius	468	483
48. St. Felix, III.	483	492
49. St. Gelasius I	492	496
50. St. Anastasius II.	496	498
51. St. Symmachus	498	514
52. St. Hormisdas	514	523
53. St. John I., M.	523	526
54. St. Felix, IV	526	530
55. Boniface II	530	532
56. John II.	532	535
57. St. Agapitus.	535	536
58. St. Silverius, M.	536	538
59. Vigilius.	538	555

		Elected	Died
60.	Pelagius I	555	561
61.	John III.	561	574
62.	Benedict I	575	579
63.	Pelagius II.	579	590
64.	St. Gregory I. the Great	590	604
65.	Sabinian.	604	606
66.	Boniface III	607	607
67.	St. Boniface IV.	608	615
68.	St. Adeodatus I	615	618
69.	Boniface V.	619	625
70.	Honorius I.	625	638
71.	Severinus	640	640
72.	John IV	640	642
73.	Theodore I	642	649
74.	St. Martin I., M.	649	655
75.	St. Eugene I	655	657
76.	St. Vitalian	657	672
77.	Adeodatus II.	672	676
78.	Domnus I	676	678
79.	St. Agatho	678	681
80.	St. Leo II	682	683
81.	St. Benedict II.	684	685
82.	John V.	685	686
83.	Conon.	686	687
84.	St. Sergius I	687	701
85.	John VI	701	705
86.	John VII	705	707
87.	Sisinnius.	708	708
88.	Constantine	708	715
89.	St. Gregory II.	715	731
90.	St. Gregory III	731	741
91.	St. Zachary	741	752
92.	St. Stephen II	752	752
93.	Stephen III	752	757
94.	St. Paul I.	757	767
95.	Stephen IV	768	772
96.	Adrian I.	772	795
97.	St. Leo III.	795	816
98.	St. Stephen V.	816	817
99.	St. Paschal I	817	824
100.	Eugene II	824	827
101.	Valentine	827	827
102.	Gregory IV.	824	844
103.	Sergius II.	844	847
104.	St. Leo IV.	847	855
105.	Benedict III	855	858
106.	St. Nicolas I. the Great	858	867
107.	Adrian II.	867	872
108.	John VIII.	872	882
109.	Marinus I	882	884
110.	St. Adrian III.	884	885
111.	Stephen VI	885	891
112.	Formosus	891	896
113.	Boniface VII.	896	896
114.	Stephen VI	896	897
115.	Romanus	897	897
116.	Theodore II.	897	897
117.	John IX.	898	900
118.	Benedict IV.	900	903
119.	Leo V.	903	903
120.	Sergius III.	904	911
121.	Anastasius III	911	913
122.	Landus.	913	914
123.	John X.	914	928
124.	Leo VI	928	928
125.	Stephen VIII.	929	931
126.	John XI.	931	935
127.	Leo VII	936	939
128.	Stephen IX	939	942
129.	Marinus II.	942	946
130.	Agapitus II.	946	955
131.	John XII	955	964
132.	Leo VIII.	963	965
133.	Benedict V.	964	966
134.	John XIII.	965	972
135.	Benedict VI.	973	974
136.	Benedict XIV.	974	983
137.	John XIV	983	984
138.	John XV.	985	996
139.	Gregory V.	996	999
140.	Sylvester II.	999	1003
141.	John XVII	1003	1003
142.	John XVIII.	1004	1009
143.	Sergius IV.	1009	1012
144.	Benedict VIII.	1012	1024
145.	John XIX.	1024	1032
146.	Benedict IX.	1032	1044
147.	Sylvester III.	1045	1045
148.	Benedict I.	1045	1045
149.	Gregory VI.	1045	1046

		Elected	Died
150.	Clement II	1046	1047
151.	Benedict IX	1047	1048
152.	Damasus II	1048	1048
153.	St. Leo IX	1049	1054
154.	Victor II	1055	1057
155.	Stephen X	1057	1058
156.	Nicholas II	1059	1061
157.	Alexander II	1061	1073
158.	St. Gregory VII	1073	1085
159.	B. Victor III	1087	1087
160.	B. Urban II	1088	1099
161.	Paschal II	1099	1118
162.	Gelasius II	1118	1119
163.	Callistus II	1119	1124
164.	Honorius II	1124	1130
165.	Innocent II	1130	1143
166.	Celestine II	1143	1144
167.	Lucius II	1144	1145
168.	B. Eugene III	1145	1153
169.	Anastasius IV	1153	1154
170.	Adrian IV	1154	1159
171.	Alexander III	1159	1181
172.	Lucius III	1181	1185
173.	Urban III	1185	1187
174.	Gregory VIII	1187	1187
175.	Clement III	1187	1191
176.	Celestine III	1198	1216
177.	Innocent III	1198	1216
178.	Honorius III	1216	1227
179.	Gregory IX	1227	1241
180.	Celestine IV	1241	1241
181.	Innocent IV	1243	1254
182.	Alexander IV	1254	1261
183.	Urbanus IV	1261	1264
184.	Clement IV	1265	1268
185.	B. Gregory X	1271	1276
186.	B. Innocent V	1276	1276
187.	Adrian V	1276	1276
188.	John XXI	1276	1277
189.	Nicholas III	1277	1280
190.	Martin IV	1281	1285
191.	Honorius IV	1285	1287
192.	Nicholas IV	1288	1292
193.	St. Celestine V.	1294	†1294
194.	Boniface VIII	1294	1303
195.	B. Benedict XI	1303	1304
196.	Clement V	1305	1314
197.	John XXII	1316	1334
198.	Benedict XII	1334	1342
199.	Clement VI	1342	1352
200.	Innocent VI	1352	1362
201.	B. Urban V	1362	1370
202.	Gregory XI	1370	1378
203.	Urban VI	1378	1389
204.	Boniface IX	1389	1404
205.	Innocent VII	1404	1406
206.	Gregory XII	1406	†1415
	(Clement VII)	1378	1394
	(Benedict XIII)	1394	1423
	(Alexander V)	1409	1410
	(John XXIII)	1410	†1415
207.	Martin V	1417	1431
208.	Eugene IV	1431	1447
209.	Nicholas V	1447	1455
210.	Callistus III	1455	1458
211.	Pius II	1458	1464
212.	Paul II	1464	1471
213.	Sixtus IV	1471	1480
214.	Innocent VIII	1484	1492
215.	Alexander VI	1492	1503
216.	Pius III	1503	1503
217.	Julius II	1503	1513
218.	Leo X	1513	1521
219.	Adrian VI	1522	1523
220.	Clement VII	1523	1534
221.	Paul III	1534	1549
222.	Julius III	1550	1555
223.	Marcellus II	1555	1555
224.	Paul IV	1555	1559
225.	Pius IV	1559	1565
226.	St. Pius IV	1566	1572
227.	Gregory XIII	1572	1585
228.	Sixtus V	1585	1590
229.	Urban VII	1590	1590
230.	Gregory XIV	1590	1591
231.	Innocent IX	1591	1591
232.	Clement VIII	1592	1605
233.	Leo XI	1605	1605

†Resigned.

		Elected	Died
234.	Paul V	1605	1621
235.	Gregory XV	1621	1623
236.	Urban VIII	1623	1644
237.	Innocent X	1644	1655
238.	Alexander VII	1655	1667
239.	Clement IX	1667	1669
240.	Clement X	1670	1676
241.	Innocent XI	1676	1689
242.	Alexander VIII	1689	1691
243.	Innocent XII	1691	1700
244.	Clement XI	1700	1721
245.	Innocent XIII	1721	1724
246.	Benedict XIII	1724	1730
247.	Clement XII	1730	1740
248.	Benedict XIV	1740	1758
249.	Clement XIII	1758	1769
250.	Clement XIV	1769	1774
251.	Pius VI	1774	1799
252.	Pius VII	1800	1823
253.	Leo XII	1823	1829
254.	Pius VIII	1829	1830
255.	Gregory XVI	1831	1846
256.	Pius IX	1846	1878
257.	Leo XIII	1878	1903
258.	Pius X	1903	

Catholic Statistics of the United States

linals	1
ıbishops.	14
ops	90
ılar Priests	10,789
gious Priests.	3,695
Total	14,589
nber of Churches.	11,814
nber of Seminaries.	86
nber of Children Attending Catholic Schools.	1,066,207
nber of Charitable Institutions	997
ıolic Population in the United States	12,651,944

The Doctors of the Church.

Benedict XIV. says three things are required to make a Doctor of the Church; namely, the gift of wisdom, manifested by eminent learning, heroic sanctity, and the conferring of the title either by the Pope or a Council. The Doctors are the following twenty:

A. D.
369. St. Hilary, Bishop of Poitiers.
383. St. Athanasius, Patriarch of Alexandria.
379. St. Basil, Archbishop of Cæsarea.
389. St. Gregory Nazianzen, Patriarch of Constantinople.
397. St. Ambrose, Archbishop of Milan.
407. St. John Chrysostom, Patriarch of Constantinople.
420. St. Jerome, Priest (and some add, a Cardinal).
430. St. Augustine, Bishop of Hippo.
450. St. Peter Chrysologus, Archbishop of Ravenna.
460. St. Leo, Pope.
604. St. Gregory, Pope.
606. St. Isidore, Archbishop of Seville.
1027. St. Peter Damian, Cardinal-Bishop of Ostia.
1109. St. Anselm, Archbishop of Canterbury.
1153. St. Bernard, Abbot of Clairvaux.
1274. St. Thomas Aquinas, Priest.
1274. St. Bonaventure, Cardinal Bishop of Albano.
1622. St. Francis of Sales, Bishop of Geneva.
1787. St. Alphonsus Liguori.
Ven. Bede.

Martyrologium Americanum.

PRIESTS AND RELIGIOUS PUT TO DEATH FOR THE FAITH WITHIN THE LIMITS OF THE UNITED STATES, WITH THE ORDER TO WHICH THEY BELONGED, AND TIME AND PLACE.

Father John de Padilla, Franciscan, New Mexico, 1541.
Brother John of the Cross, Franciscan, Pecos, N. M., 1541.
Father Diego, de Penalosa, Dominican, Florida, June, 1547.
Father Louis Cancer, Dominican, Florida, June 26, 1547.
Father Peter Martinez, Jesuit, Florida, October, 1566.
Father John B. Segura, Jesuit, Virginia, February, 1570.
Father Louis Quiroz, Jesuit, Virginia, February, 1570.
Brother John B. Mendez, Jesuit, Virginia, February, 1570.
Brother Gabriel de Solis, Jesuit, Virginia, February, 1570.
Brother Christoph. Redondo, Jesuit, Virginia, February, 1570.
Brother Peter Linares, Jesuit, Virginia, February, 1570.
Father Francis Lopez, Franciscan, New Mexico, September, 1581.
Father John de Santa Maria, Franciscan, New Mexico, September, 1581.
Brother Augustine Rodriguez, Franciscan, New Mexico, September, 1581.
Father Peter de Corpa, Franciscan, St. Augustine, Fla., September, 1597.
Father Michael de Aunon, Franciscan, St. Augustine, Fla., September, 1597.
Father Blas Rodriques, Franciscan, St. Augustine, Fla., September, 1597.
Brother Anthony de Badajoz, Franciscan, St. Augustine, Fla., September, 1597.
Fathers (Two), Franciscans, Puaray, N. M.
Father Joyn Letrado, Franciscan, Zuni, 16—.
Brother Gilbert du Thet, Jesuit, Mt. Desert Island, Me., 1613.
Father Martin de Arbide, Franciscan, Zuni, 1632.
Brother Rene Goupil, Jesuit, Caughnauwaga, N. Y., September 29, 1642.
Father Isaac Jogues, Jesuit, Caughnauwaga, N. Y., October 18, 1646.
Father Rene Menard, Jesuit, Menomonee River, August, 1661.
Father Gabriel de la Ribourde, Franciscan, Illinois, September 19, 1680.
Father Zenobius Membre, Franciscan, Texas, 1686–7.
Father Maximus Leclerq, Franciscan, Texas, 1686–7.
Rev. Mr. Chefdeville, Sulpitian, Texas, 1686–7.
Father James Gravier, Jesuit, Illinois, 1700.
Rev. Nicholas Foucault, Secular Priest, Louisiana, October, 1792.
Three Fathers, Franciscans, St. Mark's, Fla., 1704.
Father Nicholas B. Constantine, Franciscan, Detroit, 1706.
Rev. John Buisson de St. Come, Secular Priest, Louisiana, 1707.
Father Joseph Pita, Franciscan, Carnicreia, Texas, September, 1721.
Father Sebastian Rasle, Jesuit, Norridgewalk, Me., August, 23, 1721.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Father du Poisson, Jesuit, Natchez, November 28, 1729.
Father Souel, Jesuit, Natchez, December 11, 1729.
Father Senat, Jesuit, Natchez, 1730.
Father Prior Silva, Franciscan, Rio Grande, Texas, 1750.
Father Francis Gonzabel, Franciscan, St. F. Xavier, Texas, 1752.
Father Alonso G. de Ferreros, Franciscan, San Saba, Texas, March 16, 1758.
Father Joseph Sanestevan, Franciscan, San Saba, Texas, March 16, 1758.
Father John Diaz, Franciscan, On the Colorado, Cal., 1774.
Father Matthew Morena, Franciscan, On the Colorado, Cal., 1774.
Father Francis Garces, Franciscan, On the Colorado, Cal., 1774.
Father Barraneche, Franciscan, On the Colorado, Cal., 1774.
Father Louis Jayme, Franciscan, San Diego, Cal., November 4, 1775.
Father Dias, Franciscan, Nacogdocehs, 1832.
Thirty-one Franciscans, sixteen Jesuits, two Dominicans, one Sulpitian, two Secular Priests. Total, 52. — *American Catholic Almanac.*

The Holy Mass.

Two lights on a lowly altar,
  A Crucifix placed between;
Two vases of dying roses,
  Dawn's blush in the east serene;
The Celebrant, robed in his vestments,
  Proceeds with the Sacrifice clean.

He has read the Epistle and Gospel,
  He has offered the Bread and Wine;
He has called on the faithful assembled
  In suppliant prayer to combine;
And their thanks in the jubilant preface
  He has voiced to the Father Divine.

The sound of a hallowed whisper
  Floats presently over the Bread,
And trembles around the chalice,
  While the priest bows down his head;
When lo! He is veiled on the altar
  Who on Calvary for us bled!

The snow-white Host is uplifted,
  'Mid silver tinkle of bell,
And the golden chalice in turn gleams
  Aloft. Lone heart, 'tis well.
Still keeps thy Jesus His promise,
  With thee all days to dwell.

Ah! words of the olden Thursday,
  Still holding creative sway!
Ye have brought us the Friday's victim
  And Priest in His own sweet way.
Neath veils with His glorified body,
  Himself still He offers this day.

His Redeemer and God love-hidden
  To his lips the anointed now leads.
He consumes, first, the round, white species,
  'Neath which a Divine Heart pleads;
And absorbs, next, the liquid, red semblance.
  'Neath which Blood Divine intercedes!

Then the priest comes down to the railing
  Where brows are bowed in prayer;
In the tender clasp of his fingers
  A Host lies pure and fair;
And the risen Christ and Christian
  Soul-risen are one made there!

Oh! love that is deep and deathless!
  Oh! faith that is strong and grand!
Oh! hope that will shine forever
  O'er the wastes of a weary land!
'Neath veils is re-born and re-offered
  In each Mass, at the priest's command,
God's Son and Our Lady's — this God-Man
  We receive from the priest's pure hand.

— FATHER RYAN.

Catholic Summer School of America.

A School for Higher Education.

THE Catholic Summer School of America was established at Plattsburg, New York, on Lake Champlain in 1892. It is a school devoted to higher education. In 1893 a charter was obtained by which the school became a legal corporation and was classified in the system of Public instruction devoted to University extension.

The object of the school is to increase facilities for those who wish to pursue lines of study in various departments of knowledge. Instructions are provided by lectures from eminent specialists. The school is beautifully located and though not far from the principal summer hotel on Lake Champlain, has its own cottage accommodations, a club, a casino for social reunions, its lecture halls and local book store. The place is an ideal summer resort and both Protestants as well as Catholics are attracted to it. The Catholic Summer School at Plattsburg is an institution the Church may well be proud of.

Bishops Cheverus and Fenwick.

A Short Historical Sketch:

"As the Catholic Church has been an important factor in the history of New England during the last century, the present occasion affords a fitting opportunity to review her past, that we may duly appreciate the men and events that shaped her policy in her early New England life. One of the many pleasant features connected with our Centennial celebration is the wide-spread interest taken by the people in general, and by the members of the press in particular. They have written so exhaustively upon the subject that they have actually stolen from the speakers of this evening a great deal of their powder, and they have taken so much wind out of our sails that there is danger of our appearing somewhat like Sir Thomas' defeated *Shamrocks*. It is, I believe, a matter of history, and it is a pity it is so, that Catholics were not looked upon as welcome visitors by the Puritans of New England, especially during the Colonial period. Catholic immigration was strongly opposed and condemned as being subversive of good order and detrimental to the welfare of the colonies. In 1631, a law was enacted which excluded Catholics from the rights and privileges of the body politic. Church membership, that is, membership in the Puritans' church, was made a requisite for citizenship.

"The Puritans were strongly in favor, at that time, of the union of church and state, a doctrine that is now universally condemned by their descendants. In 1647, Catholic missionaries were forbidden to enter the colonies under the penalty of death for the second offence. In 1692, all other religious denominations were tolerated, the Catholics alone being excepted. Even as late as 1756 the poor Acadians were denied the ministrations of their own clergy, because, as Governor Hutchinson stated: 'the people would not tolerate under any condition the public exercise of religious worship by Catholic priests.' To the discredit of the town of Boston, it must be said, that on the eve of the great struggle for independence while she gave her official sanction to the doctrines of religious toleration, she withheld it from the Catholic body. For more than 150 years, and until the adoption of the Constitution in 1788, the Catholics of New England were persecuted and maligned, besides being deprived of their rights and privileges by Colonial legislation.

"These facts are cited, not for the purpose of wounding anybody's feelings, but that you may understand the trying condition of things that confronted the Church here in Colonial days. If ever a Christian people had to make sacrifices for

their religious convictions, they surely were the pioneer Catholics of New England. Many of them had to flee from the penal laws in old England, only to find them in full force against them in New England. The Puritans who came to Boston in 1630 were, no doubt, good people in their own way and according to their lights; they possessed many qualities which we all can imitate with advantage, but there can be no denying the fact that they bore an intense hatred towards the Catholic Church, her doctrine and her practices. But in the language of the familiar saying, 'Times change and we change with them.' The Puritans of New England, in olden times, took special pleasure in burning the Popes in effigy, while their descendants of to-day have placed the wreath of respect and esteem upon the bier of Leo XIII.

"Notwithstanding the numerous barriers raised to keep the Catholics out of New England, they managed in some way to put in an occasional appearance. And as the years rolled by their numbers increased to such an extent that a priest was sent to Boston to take care of their spiritual wants. The nucleus of the first Catholic parish in Boston was formed according to some authorities in 1784, and according to others in 1788. We can take our choice of dates. The congregation, which numbered about 100, was composed almost entirely of French and Irish immigrants. Before they had secured a permanent place of worship, private services were held in the houses of the faithful, notably in the house of a Mr. Baury, who resided on Green Street in the West End. In 1788, the Catholics leased the old French Church, which was situated on the south side of School Street, two or three doors from Washington. This church was built in 1716 for the use of a congregation of French Huguenots. On Sunday, November 2, 1788, the first public Mass was clebrated in this church by the Abbé De la Poterie, formerly a chaplain in the French navy. The *Independent Chronicle*, a newspaper published in Boston at that time, tells us how the Catholics flocked to the service in such numbers that the sides of the old church were tested as never before and that new supports had to be placed under the gallery to prevent it from falling. A notice was inserted in the same paper to the effect that there would be Mass and Vespers in the church on the following Sunday, to which admission would be by tickets, which could be secured of John Deverell, a watchmaker by trade. Upon the departure of the Abbé De la Poterie for Quebec, the Rev. Louis Rousselet took charge of the Church until the arrival of the Rev. John Thayer, the noted Puritan convert.

"Thayer was born in Boston, and was a typical Puritan. He became a Congregational minister, and was for a time chaplain to Governor Hancock. At the age of twenty-six, he went to Europe and travelled extensively. When in Rome he became a convert to the Catholic Faith, and subsequently entered the Seminary of St. Sulpice, in Paris. Here he was ordained in 1787. After a few years spent on the English mission, he returned to Boston in 1790, and was appointed its regular Catholic pastor.

"Father Thayer was a zealous and scholarly priest and he labored faithfully to build up the Church in his native town. True to his Puritan spirit, however, he showed a fondness for religious controversy, and always stood ready to test his intellectual lance with his opponents. He was undoubtedly a brave soldier of the

Church militant. When his successor arrived in Boston, Father Thayer, at the request of Bishop Carroll, travelled through the States of Virginia and Kentucky, doing missionary work amongst the faithful and delivering lectures on the doctrines of the Church. In 1803, bidding farewell to his native land, he sailed for Ireland, and took up his abode in the city of Limerick. Here he died in 1815, surrounded by warm-hearted friends, who knew and admired his many priestly virtues.

"Father John Thayer, besides being the first regular pastor of the Catholic Church in Boston, was also the first noted convert in New England. His conversion opened a door to the Church through which many other converts have entered since. In his last will he left a goodly sum of money which he collected in Ireland for the establishment of a convent for Sisters, who should devote their lives to the education of young women in Boston. This building was subsequently erected and is known to us as the famous Ursuline Convent of Charlestown.

"The successor to Father Thayer in Boston, was the Rev. Francis Anthony Matignon, who arrived here in 1792. Like hundreds of other priests, he was driven from his native country by the French Revolution. He had been for several years a religious professor at the Sorbonne. Dr. Matignon was a scholarly gentleman, of a kindly and lovable nature, that made friends and disarmed enemies. He was a man of sound judgment and wonderful tact, two very important qualities for a missionary in New England during his time. In a short while he succeeded in cooling off the heated atmosphere of dislike and hatred created by the controversial spirit of Father Thayer. Although laboring with the zeal of an apostle, Mr. Matignon found himself unable to cope with his increasing pastoral duties. He, therefore, invited a young priest, then an exile in England, whom he had known in Paris, to come and assist him in his labors to build up the Church in Boston. This young priest, who accepted the invitation of his fellow exile, was none other than the Rev. John De Cheverus, whose name will always be held in benediction amongst the Catholics of Boston. A few months after his arrival in Boston, in 1796, he wrote to his Superior in Baltimore, saying: 'Send me where you think I am most needed, without making yourself anxious about the means of my support, for I am willing to work with my hands if need be.'' The spirit of obedience and sacrifice breathed forth in that letter would do honor to any missionary in the history of the Church.

"His first appointment was to the Indian Missions along the coast of Maine. Father De Cheverus arrived at Point Pleasant, Passamaquoddy Bay, on the thirtieth of July, 1797. He lived in a house that was ten feet square and eight feet high, made from the bark of trees, whose leaves and branches formed his bed. There was no furniture in the house, if it can be called by that name, except a table, which he made from a few rough boards. Here lived the future Bishop of Boston, and the future Cardinal Archbishop of Bordeaux. He continued his labors in Maine for more than a year, bringing hope and consolation to the few French and Irish immigrants as well as to the children of the forest. Upon the arrival of his successor, the Rev. James Romagne, he returned to Boston, where he found a new exigency awaiting his charity and zeal. That terrible scourge, the yellow fever, had broken out amongst the people and had already claimed many victims. Dr. Matignon, and Father Cheverus most generously placed themselves at the service

of the afflicted people, regardless of their creed or nationality. Like ministering angels they continually moved amongst the sick and dying, bravely facing death for their sake. So reckless did Father Cheverus become about his own life, that some of his intimate friends reminded him of the danger to which he was exposing himself. He replied: 'It is not necessary that I should live, but it is necessary that the sick and the dying should be cared for.' The example of heroic charity on the part of these two apostolic men produced a most favorable impression upon the community and turned the tide of good feeling towards the Church.

"As the Catholic population was steadily growing, Dr. Matignon and Father Cheverus deemed it advisable to call the attention of their congregation to the necessity of building a new church. A committee of seven leading members of the parish was appointed to consider the expediency of the project and one week later reported favorably upon it. As the members of that committee did special service for the erection of the new church, they deserve special mention on this occasion and I will give you their names. Don Juan Stoughton, who was the Spanish Consul; John Magner, Patrick Campbell, Michael Burns, Owen Callaghan, John Duggan and Edmund Connor. With one exception, all the members of that committee must have been Germans. A subscription list was forthwith opened which finally footed up the munificent sum of $16,153, $3,400 of which was contributed by leading Protestant citizens, being intended no doubt, as a personal compliment to Father Cheverus and Dr. Matignon. On the list of non-Catholic subscribers appears the name of the venerable John Adams, then President of the United States. Other names on the list represented the flower of the Boston aristocracy, including Otis, Quincy, Peabody, Sears, Crowninshield, Lyman, Coolidge, Preble, Andrew, Weld, Russell, Hunnewell, Perkins, Sturgis, Dexter, Parker. A lot of land was secured for the new church on Franklin Street, for the sum of $2,500. The plans of the new building which were drawn by Charles Bulfinch, architect of the State House, called for a brick structure 60 x 80 feet with side galleries and a stone basement nine feet high. The building was to cost $20,000. Ground was broken, I am pleased to say, for the special benefit of our Hibernian friends present, upon that day 'which the Lord hath made,' St. Patrick's day, March 17, 1800. The edifice was completed in three years and was dedicated on the twenty-ninth of September, 1803. The ceremony was performed by Bishop Carroll, who also celebrated the Pontifical High Mass, ano the sermon was preached by Father Cheverus. The organist was a Frenchman named Massé, and the choir composed of twelve members, sang the Missa Regia in Gregorian chant, which was then heard for the first time in Boston, and which received favorable comment from the press. This was the church and this was the ceremony to which our hearts go back to-night with feelings of true Christian joy. We must not forget the fact that the little cathedral on Franklin Street of one hundred years ago was the cradle in which was nursed and fostered the giant Catholic Church of New England to-day.

"The growth of Catholicity not only in New England, but in other states as well, was becoming so marked, that an increase in the number of bishops in the country became imperative. The long journeys in the saddle and by stage coach and the slow sailing vessel began to tell upon the health of Bishop Carroll, then in the seventieth year of his age, and Bishop Neale, his coadjutor, was far from being

a young man. Bishop Carroll, therefore, petitioned the Holy Father, Pius VII. to create four Episcopal Sees in the United States, and it was so decreed. In 1808, Pius VII. elevated Baltimore to the dignity of an archdiocese, with Suffragan Sees in Bardstown, Kentucky, Philadelphia, New York and Boston, and to the delight and satisfaction of everybody, especially Dr. Matignon, the Rev. John Cheverus was selected at Boston's first Bishop. On account of existing political troubles in Europe, the official papers did not arrive until 1810. On the first day of November of this year, Father Cheverus was consecrated Bishop in St. Peter's Church, Baltimore. The ceremony was performed by Archbishop Carroll, assisted by Bishops Neale and Egan, and the sermon was preached by Dr. Harold of Philadelphia. Bishop Cheverus immediately returned to his diocese and received a royal welcome from all classes of the people.

"The diocese of Boston at that time comprised the six New England States, and its total ecclesiastical equipment was three churches and two priests. This condition of things was discouraging in the extreme, and well calculated to test the courage and endurance of any soldier in the army of the Lord. In his visitation of the diocese Bishop Cheverus confirmed 348 persons, of whom more than 100 were Indians. It was his custom to pay a visit every year to the widely scattered members of his flock, not even forgetting the Indians of the forest. With our present conveniences in travelling we can scarcely comprehend the nature of the hardships and privations of Bishop Cheverus in making the annual visitation of his diocese. But, he was, in truth, the Good Shepherd of his flock, the vigilant sentinel on the watch towers of Israel, who with his eloquent voice sounded the note of warning to his people in time of danger, regardless of any sacrifice on his part. His influence for good was not confined merely to the Catholic population; it extended to the community at large. The charm of his gentle nature, the eloquence of his voice and the goodness of his heart, simply captivated the people of Boston. They went in large numbers to listen to his preaching and invited him to preach in their own churches. So great was the confidence reposed in him that members of the best families sought his wise counsel and sympathy in time of trial and affliction. His presence was sought for at important public meetings and at distinguished social gatherings, where he shared the honors with the foremost citizens of Boston. On the following day he might be seen confessing the sailors before leaving port, or standing at the bed-side of a yellow fever patient. Yes, and he could be seen sometimes sawing the wood and preparing the food for some destitute old lady, living in one of the hovels of the town. I have sometimes wondered why steps have not been taken to canonize this great man. Surely his life reads like the life of a saint, and I heartily recommend it to your careful reading and study.

"Under the devoted and intelligent leadership of Bishop Cheverus, it is not to be wondered at that the Church received many accessions to her ranks from the native population. I will mention the names of a few of the more prominent converts whom he brought into the Church: — Thomas Walley, a successful merchant, Dr. Henry Greene of Saco, Maine, a graduate of Harvard, the Rev. Calve White a graduate of Yale, William Wiley, afterwards a priest in Boston, Samuel Bishop an attorney in Maine, and Captain Bela Chase of Claremont, N. H. That

distinguished lady, Mrs. Elizabeth Bailey Seton of New York, became a convert through her correspondence with Bishop Cheverus. She subsequently became the foundress of the Sisters of Charity, Emmitsburg, Md. In speaking of converts, we cannot pass over in silence the famous Barber family of New Hampshire, who gave to the Church two priests, and five Sisters in Religious Communities. Miss Mary Barber was an Ursuline nun at the convent in Charlestown, when it was burned down by the mob, and she has left us a graphic description of that terrible deed. In 1817, Bishop Cheverus performed for the first time in his diocese the ceremony of ordination, and the Rev. Dennis Ryan, so far as we know, can claim the honor of being the first priest ordained in New England.

"In the following year occurred the death of Dr. Matignon. For twenty-six years his saintly life was a tower of strength and a source of edification to the Church in Boston. His honored remains rest in St. Augustine's mortuary chapel in South Boston. Although this distinguished French priest and exile is buried far away from his native land, he rests amongst friends, the Catholics of Boston, with whom his memory will ever be in benediction. His death was a great loss to the Church and a source of grief to Bishop Cheverus. He now had lost his trusted and faithful friend, his prudent counsellor, and his faithful co-laborer for twenty-two years in the sacred ministry. The passing away of Dr. Matignon greatly increased the labors of Bishop Cheverus who now, besides his Episcopal functions, was obliged to perform all the duties of a missionary priest. The increased work began seriously to undermine his health. His friends in France became anxious about him and begged him to return. His physician, too, brought him the sad message that he could not live another winter in the severe New England weather, and advised him to seek the milder climate of his native country. After much hesitation and reflection he decided to leave Boston and seek a restoration of his health in France.

"When his decision became known, a feeling of consternation spread throughout the diocese. All the circumstances connected with his immediate departure were of the most extraordinary nature. A petition signed by two hundred leading citizens of Boston was sent to the King of France, asking him to interfere in their behalf. Resolutions of respect and esteem were drawn up by different organizations. Letters poured in upon him from all sides, setting forth the profound sorrow that pervaded all classes of the community; and, finally a procession of three hundred carriages accompanied him for several miles after leaving the city. It was like the tender parting of a great victorious general from his brave and faithful soldiers. After laboring fourteen years as a priest and thirteen years as a bishop amongst the Catholics of New England, he left Boston October 1, 1823. Bishop Cheverus was one of nature's noblemen, a great missionary, bishop and one of the uncanonized saints of the Church.

"After his departure, the Very Rev. William Taylor administered the affairs of the diocese for two years when the Rev. Benedict Joseph Fenwick was appointed by Pope Leo XII. as Boston's second bishop. He was a distinguished member of the Jesuit Order that has given so many ripe scholars and apostolic men to the Church in this country. Bishop Fenwick was a Southerner by birth, and could trace his ancestry to those liberty-loving people who settled in Maryland in Lord

Baltimore's time. He was ordained a priest in 1808, the very year when Boston was made a diocese. He commenced his priestly duties in New York, where he remained for eight years doing faithful work. He and the Rev. Anthony Kohlman ably managed the affairs of the diocese of New York, until the arrival of Bishop Connelly. Father Fenwick also aided in establishing a small college in the city, which met with considerable success. I presume it is not generally known that old St. Patrick's Cathedral on Mott Street, was commenced according to plans drawn by Father Fenwick. Besides being elected twice the president of Georgetown College, he served in the capacity of an angel of peace to pour oil on the troubled parish waters of Charleston, South Carolina. These practical positions, which he filled with ability, served as a novitiate for the higher and more important office, in which he spent the remainder of his years. Father Fenwick was consecrated bishop in Baltimore on the feast of All Saints, 1825, Archbishop Maréchal officiating, assisted by Bishop England and Bishop Conwell. With a heart full of zeal and hands ready and willing to work, Bishop Fenwick took up the reins of government in his new Episcopal See. The Boston diocese still comprised all New England. The field was large and the harvest ripening, but the laborers, like angels' visits, were few and far between. Three priests, nine churches and one poor little school made up the ecclesiastical directory of the diocese of Boston, when Bishop Fenwick came here in 1825. I say nine churches. This may sound well, but I have no doubt that they all could be placed under the roof of Symphony Hall and have plenty of room. His first important work was the much needed enlargement of the Cathedral on Franklin Street. The original dimensions of the building were 60 x 80 feet, and when the addition was completed, it measured 72 x 120 feet. The addition must have made it a respectable looking church for that time. While the Bishop was prosecuting the work on the Cathedral, he was conducting at the same time a very unpretentious little Seminary for young men in his own house. From this unendowed institution of learning were graduated in 1827, two young men named James Fitton and William Wiley. In December of the same year they were raised to the dignity of the priesthood by Bishop Fenwick. These two clergymen, especially Father Fitton, will always hold a prominent place in the affections and esteem of the Catholics of Boston. When Father Fitton was a teacher in the humble school attached to the Cathedral, he found there a bright, handsome boy of the age of five years, whose name was John Joseph Williams. In that humble school was laid the first stone of that splendid foundation upon which our late venerated Archbishop built up his saintly and useful life that brought benedictions to the people of Boston for more than fifty years. Bishop Fenwick was solicitous, not only for the religious character of the young men but also of the young women of his diocese. He purchased a beautiful lot of land in Charlestown for the erection of a new convent for the Ursuline nuns. It was a brick building four stories high and surrounded by grounds well laid out. Besides the Sisters, it was capable of accommodating about fifty pupils, some of whom came from representative Protestant families.

"The Ursuline nuns were the first body of teachers to open an academy in New England for the higher education of young women. This institution of learning, situated on Mount Benedict, Charlestown, was burned in 1834 by a mob, who

were largely influenced by the malicious stories of a young woman named Rebecca Reed. The pupils and Sisters barely escaped with their lives from the flames. The administration of Bishop Fenwick had now fallen upon evil days. The Broad Street riots, the attempt to burn the churches, the mobbing of the Montgomery Guards and the attempt upon the Bishop's life — all these chapters of crime and violence must have filled to the brim the Bishop's cup of bitterness and sorrow. But, like a brave soldier, he stood by his post of duty, and when the storm had passed over, his wise conduct and Christian forbearance commanded the admiration of every law-abiding citizen of Boston.

"But if the good Bishop had his sorrows he also had his joys in the religious growth that now appeared in the building of new churches among the people. Old St. Mary's Church of Charlestown was commenced in 1828, and, eight years later St. Mary's Church on Endicott Street, and St. Patrick's Church on Northampton Street were dedicated by Bishop Fenwick. After these St. John's Church, Moon Street, SS. Peter and Paul's of South Boston, the German Church on Suffolk Street, St. Patrick's Church, Lowell, and St. John's Church, East Cambridge, followed in rapid succession. These churches, wearing the venerable garb of old age, have a special attraction for us. Before their altars were baptized, confirmed and married the parents and grandparents of some of us.

"The name of Bishop Fenwick is gratefully linked not only with the building of churches for the people, but also with other important agencies for good in his diocese. He published the first Catholic newspaper in New England, he established the first orphan asylum, and he founded the first Catholic college for the education of young men. Worcester College, which was his pride, has brought innumerable blessings to thousands of our Catholic young men. Her graduates may be seen to-day in the various walks of life filling positions of trust and responsibility and doing honor to their Alma Mater, their Church and their country.

"At the close of Bishop Fenwick's administration, which extended over a period of twenty-one years, there appeared on all sides evident signs of hard work successfully done. He governed his diocese with wisdom, kindness and zeal. He found it with three priests and nine churches, and he left it with forty priests and forty-four churches. Bishop Fenwick was an ideal Bishop of the Church, kind gentle, firm, learned and blessed with the virtues of soul that made him beloved of God and man. The Lord called this faithful servant to his reward on the eleventh of August, 1846. His honored remains are buried beneath the shadow of Worcester College, which serves as a fitting monument to the pioneer patron of Christian education in New England.

"The magic names of Fenwick and Cheverus conjure up for us the trials, the labors, the tears, and the triumphs in the heroic days of the early New England Church. We give public thanks to God that in the momentous 'period when universal and deep seated prejudice was to be disarmed, when the policy of the Church in the community was to be shaped, when all her infant energies were to be developed and trained and given their character and direction, His Allwise Providence sent to the difficult and delicate task John Cheverus and Benedict Fenwick. Men of heroic mould, of saintly character of profound and varied learning, of sound and admirable tact, men of apostolic zeal and God-like charity, — may they ever be the pride of the

Church, the models for bishops and priests, the unfaltering inspiration of untiring, unselfish and enlightened labor for God, for souls, and for country.'

"It is now almost 1900 years since the Catholic Church received her divine commission to go and teach all nations. And all through those centuries, in spite of the bitterest opposition, the most cruel persecutions, she has never once faltered in the performance of her sacred duty.

"She came first upon an age of moral decadence, when luxury and sensuality had sapped the foundations of pagan civilization. Man had sunk to such depths of moral degradation as the world had never witnessed before. The old religions had lost their hold upon the people, and, in their madness, men worshipped with divine honors the foulest monsters in the persons of the Roman emperors.

"Undismayed by this moral chaos, undaunted by tortures the most frightful that human ingenuity could devise, the Church of Christ began the work of regenerating mankind. Establishing herself within the very shadow of the imperial throne, she gathered about her a little band of disciples recruited from all ranks of society. The patrician, the plebeian, the soldier, the scholar, came to her to learn the new doctrine which had been intrusted to her by the Master. And when she had instructed them and converted them and purified them she sent them forth in turn to teach the new learning to their pagan brothers.

"And so the work went on, generation after generation, and century after century, until the paganism of the Romans had vanished and the empire of the Cæsars had become the dominion of Christ.

"Nor were the labors of the Church limited by the boundaries of Roman civilization. She sent her Missionaries into every part of the known world, into Asia and into Africa, and among the barbarians of the North, and wherever these Christian teachers went they not only dispelled the darkness of heathenism, but they brought to the people the arts of civilized life, and the sciences, and the literature of classic antiquity, which, even in our own day, has not lost the power to strengthen, to enlighten and to refine the human mind. The Church established her schools, both secular and monastic, among the peoples she had converted, and soon the Celts and the Saxons and the Franks could boast of saints and scholars whose genius and learning have been the wonder of succeeding ages.

"I need not recall to your minds the familiar story of the labors and hardships of the early Catholic missionaries in America — how they gladly gave up all that the human heart holds nearest and dearest, and came here to sacrifice their very lives in rescuing the Indians from the horrors of barbarism. The Catholic names of our rivers and lakes and mountains remain to-day as a memorial of their achievements. Long before the United States had been dreamed of the Church had begun the work of Catholic education on this continent, and she has continued it up to the present day.

"When the Catholics migrated here from Europe, the Church sent her priests with them to keep alive the faith, which they had brought from their old homes beyond the sea; and wherever they settled in sufficient numbers she endeavored to establish schools for the religious and secular education of the rising generations. And so, in 1820, we find her here in Boston opening the first Catholic school in all New England for the education of white children.

"The story of the growth of Catholic schools in this archdiocese from 1820 to the present time is briefly told. In 1826 the Rt. Rev. Bishop Fenwick established a day school for both boys and girls, and in 1829 a classical school for boys was opened and taught by the bishop and his clergy. Bishop Fenwick's efforts to establish schools were greatly impeded by the poverty of the people, and the hostility toward denominational schools, which was so rampant from 1850 to 1866, rendered the work of his successor, the Rt. Rev. Bishop Fitzpatrick, extremely difficult.

"In 1866 there were in all Massachusetts, which then formed the diocese of Boston, ten schools for girls and four for boys. In that year the Most Rev. Archbishop Williams was consecrated Bishop of Boston. In 1872, when the present limits of the diocese were fixed, there were thirteen Catholic parochial schools, eleven for girls and two for boys. Schools for boys previously established at Salem, Lowell and Lawrence, had been closed for lack of funds. From 1873 up to the present time the growth of our Catholic schools has been constant, and, in recent years, comparatively rapid. To-day we have, in the Archdiocese of Boston alone, Catholic schools in sixty-eight parishes, and these schools are attended by 44,538 children. In the rest of the state there are over 26,500 pupils attending parochial schools. So that at present there are in the Catholic schools of this Commonwealth over 71,000 pupils. This, of course, does not include the number attending private Catholic schools, academies and colleges.

"Now, to educate these 44,538 pupils of the Archdiocese of Boston, it is estimated that it would cost the various cities and towns for annual running expenses the sum of $1,285,267.04, and to build schoolhouses for all these children it would cost about $6,680,700. What a story of sacrifice on the part of our people do these figures tell! More eloquent still, when we remember that these same people are compelled by the injustice of the Commonwealth of Massachusetts to support state public schools which their children never enter.

"We are giving to all these children a secular education which is at least as good as that provided by the state; and we are giving, in addition to that, a religious education which the state cannot supply and which is the only kind of education that can be relied upon to produce moral men and women. And yet we are told, with an air of finality, that we must never expect to be given our share of the school funds of the state, because those funds cannot be used for 'sectarian purposes.' Well, 'sectarian purposes' aside, let the state pay for the secular education which is given in our schools and we will attend to the rest.

"Much of the opposition to our claim for a share of the public funds for the support of our schools arises from a misapprehension of the function of the state in regard to education. To-day the existence and prosperity of the state are dependent in a large measure upon the morality and culture of its subjects. Consequently the state may justly demand that its subjects shall receive a moral and intellectual training. On the other hand, it is the right and one of the most sacred duties of the parent to educate his children according to the dictates of his conscience; and the state is bound to respect that right and to maintain those conditions under which that right may be freely exercised. And there the function of the state in regard to education ceases.

"It has no right to assume the role of general schoolmaster of the people. It has no more right to impose upon them a system of irreligious education than it has to impose upon them a system of state worship. The state is bound to respect the rights of all its subjects, and Catholics are well within their rights in demanding a just share of the public funds to enable them to educate their children as their consciences require.

"The Catholic Church has no desire, as has been intimated in certain quarters, to gain control of the public schools. She is perfectly willing to leave them to those who pompously pronounce them "the best that the world has ever had." But she insists to-day, as she has always insisted, that her children shall receive that education which will fit them to fulfill the end for which they were created. To her the child is not a mere mechanical contrivance of bones and nerves and muscles, but a creature stamped with the image of his Creator, endowed with an immortal soul and destined for a supernatural end.

"She is no novice in the field of education; and she knows by bitter experience the evils that result from an education in which religion has no place. She knows how fatuous is the attempt of modern educators to mould our children into moral men and women by a system of ethical teaching based upon utilitarian theories; and she is constantly reminding us of that solemn fact so long ago proclaimed by Washington, when he warned us in his farewell address, that 'reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.' Without religion we can have no morality, and without morality society becomes a chaos. We have in this country to-day a condition of affairs which has been well characterized by one of our most sagacious statesmen as truly appalling.

"Crime is everywhere increasing, public and domestic morals are growing more and more lax, organized defiance of the law is becoming more and more frequent, the churches are being depleted, the people are being dechristianized. Two-thirds of our population are not affiliated with any Christian denomination. No wonder that education has been invoked as our sole means of preventing the moral ruin with which we are threatened. But we should not be so deluded as to expect that our system of state education will produce any deep or lasting effect upon the moral condition of the nation.

"Without religion the public schools can do little more than give the child a modicum of intellectual training. It teaches him to read and write, it gives him some knowledge of geography and mathematics, and perhaps a smattering of physical science and one or two languages; it endeavors to inspire him with a kind of sentimental patriotism, and it sends him forth with an exaggerated notion of his own importance and a deeply rooted conviction that the public school, as an educational institution, has no equal.

"It is futile to attempt to improve our national morality by such an education as that — an education which neglects the conscience and stifles the religious cravings of the child. If we would have our children moulded into moral men and women, Christian citizens of this great Commonwealth, we must educate them in schools in which morality is taught, not as a collection of untilitarian precepts, but as a body of law based upon the necessary relations of the creature to his Creator;

in which patriotism is inculcated, not as a mere sentiment, but as a sacred duty; in which religion permeates the very atmosphere with which the child is surrounded inspiring and controlling and directing his every thought and action, and guiding him ever onward and upward toward that higher future life for the enjoyment of which he was created."

A Good Confession.

The chains that have bound me are flung to the wind;
  By the mercy of God the poor slave is set free.
And the strong grace of heaven breathes fresh o'er the mind,
  Like the bright winds of summer that gladden the sea.

There was nought in God's world half so dark or so vile
  As the sin and the bondage that fettered my soul;
There was nought half so base as the malice and guile
  Of my own sordid passions or Satan's control.

For years I have borne about hell in my breast;
  When I thought of my God, it was nothing but gloom.
Day brought me no pleasure, night gave me no rest;
  There was still the grim shadow of horrible doom.

It seemed as if nothing less likely could be
  Than that light should break in on a dungeon so deep;
To create a new world were less hard than to free
  The slave from his bondage, the soul from its sleep.

But the word had gone forth and said "Let there be light,"
  And it passed through my soul like a sharp passing smart;
One look to my Saviour and all the dark night,
  Like a dream scarce remembered, was gone from my heart.

I cried out for mercy, and fell on my knees
  And confessed while my heart with keen sorrow was wrung;
'Twas the labor of minutes, and years of disease
  Fell as fast from my soul as the words from my tongue.

And now, blest be God and the sweet Lord who died!
  No deer on the mountain, no bird in the sky,
No bright wave that leaps on the dark, bounding tide
  Is a creature so free or so happy as I.

All hail, then, all hail to the dear Precious Blood
  That hath worked these sweet wonders of mercy in me;
May each day countless numbers throng down to its flood,
  And God have His glory and sinners go free.

— Father Faber.

The Gregorian Calendar.

IN USE EVERYWHERE EXCEPT IN RUSSIA AND GREECE.

WHEN it is July 4 in New York, it is July 16 in St. Petersburg, Russia. The country of the white Czar is twelve days ahead of us in the matter of dates. A Russian can leave Moscow and arrive in this city a day or two before he started — that is, so far as the almanac is concerned.

The difference in time is a great international inconvenience. It grows more annoying every year, as Russia becomes more civilized and more in touch with the rest of the world. The Russians are preparing to drop twelve days from their calendar and be like the rest of us.

Most other nations made the change of dates four hundred years ago. It was found by astronomers that by their then style of counting time a quarter of a day was accounted for every year. The astronomical year was about 365¼ days long and the civil year 365 days long. If they had gone on counting in the old style, in the course of time, July and August would have become winter months.

An arrangement was invented to create a leap year with 366 days, to take in the extra time Father Time gives for good measure, and the good Pope Gregory in 1582 decreed that ten days would be dropped from the calendar. October 5, 1582, was made October 15, and the intervening dates in that year had no existence. In that way the civil and the astronomical year were made synchronous. All the Catholic countries adopted the new schedule, and, taking its name from Gregory, it was called the Gregorian calendar.

The Protestant nations objected to the change simply because it emanated from Rome. England was especially obstinate and would have nothing to do with the Gregorian arrangements. While the other Protestant countries came into line and accepted the Gregorian style of count in 1700, England did not surrender until 1751.

And then, when in that year the government passed a law making the day following September 2 the 14th of that month, there were riots in Britain. The common people thought they were to be robbed of eleven days of life. It became a political issue of grave moment. Those who favored the calendar amendment act were looked upon by the yokels of Sussex as so many murderers. The yokels believed that millions of days, at the rate of eleven to the man, were being wiped out, never to return. It was years before the meaning of the thing was generally known, and even now there are to be found in country districts traditions telling of the Roman Catholic conspiracy by which the lives of merry Englishmen were shortened in order that Rome might get some satisfaction for the conduct of Henry VIII.

When the change in the calendar was made in England, in 1751, this country adopted it, the first to put it into effect being the Quaker Legislature at Philadelphia. There was no opposition whatever to it here, the citizens being more intelligent than the Sussex yokels.

Women's Catholic Order of Foresters.

ORGANIZED 1894.

Subordinate Courts, January 1, 1907.

Membership, Beneficiary,	47,998
Insurance in force	$50,869,000 00
Benefits paid to January 1, 1907	558,229 00
Assets January 1, 1907	359,117 04
Liabilities January 1, 1907	72,500 00
Cost of management per member, 1906	66

Catholic Women's Benevolent Legion.

ORGANIZED 1892.

Subordinate Councils, January 1, 1907.

Membership, Beneficiary,	17,998
Insurance in force	$11,670,500 00
Benefits paid to January 1, 1907	110,500 00
Assets January 1, 1907	244,067 47
Liabilities January 1, 1907	27,749 72
Cost of management per member, 1906	71

The Catholic Church and Popular Educator.

In all countries bigots and infidels unite in decrying and belittling denominational — that is to say, Catholic — schools, and, were it possible, would legislate these schools out of existence. It is these people, as well as the large and increasing class who are indifferent to any and all religions, and who scoff at religious teaching — it is from these is frequently heard the allegation that the Catholic Church prefers to keep the masses in ignorance; in fact, is opposed to free schools and to popular education.

Of course, it is an ignorant and utterly groundless assertion, but it is nevertheless a favorite text for blatant and ignorant demagogues in and outside the pulpit and in certain journals.

No one who has read history — garbled even as history too commonly is — would venture to make this assertion before an intelligent audience; no one, we might say, who has his or her eyes open to existing conditions all over this country could repeat it unless blinded by bigotry and inflamed by prejudice. The Church that was commissioned to teach all truth cannot assuredly be opposed to the spread of knowledge. The Church that, in the earliest stages of its existence, established free schools in Rome, in Antioch, in Alexandria; that during the Middle Ages everywhere sought to establish schools for the poor, exhorting in council and synod bishops and priests to vigilantly provide for the education of the faithful; the Church that instituted the great universities in Europe, which remain to-day, even though in alien hands, splendid monuments of Catholic educational zeal and Catholic munificence in past ages.

Let us subjoin a chain of extracts from notable European writers bearing on the influence of the Church in various periods of her history, especially regarding the subject in question — popular education.

"Europe owes its learning and its civilization to the Roman Church. It was that Church which powerfully assisted in forming the character and futhering the development of modern civilization." — Guizot, *History of Civilization.*

"A slow but sure and unbroken progress of intellectual culture had been going on within its (the Church) bosom for a series of ages . . . all the vital forces and productive energies of human culture were here united and mingled." — Von Ranke, *History of the Popes.*

"In the long conflict for personal freedom the Catholic Church was the special representative of progress, and it was that Church which, through its efforts and

teachings, laid the very foundations of modern civilization." — LECKY, *History of Rationalism in Europe.*

"The praise of having originally established schools belongs to some Bishops of the sixth century (England)." — HALLAM, *Introduction to Literature of Europe.*

"We have no evidence that education as commonly understood is a preventive of crime . . . Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest and Napoleon should have been good." — HERBERT SPENCER.

"Education without religion would surround us with clever devils." — THE DUKE OF WELLINGTON.

"It was Christianity, a religion of a book, which for the first time introduced many of the ruder nations outside the empire to the art of writing." — SIR HENRY MAINE, *History of Early Institutions.*

"We maintain that in any one period of sixty years in any one of those centuries which we call so familiarly 'The Dark Ages,' (yes, even in the tenth or eleventh), we engage to name more and better books for the product of the period given than were produced in the whole three hundred and fifty years from Trajan to Honorius and Attila." — DE QUINCEY.

"The growing number of youthful criminals and neglected children, and the audacious and shameful forms which the criminal spirit sometimes takes, is a serious problem to be grappled with. I emphasize these words because an increase of crime among the youth of a nation, where there is an elaborate and costly system of education and great material prosperity, is a sign and token of melancholy import." — *Nineteenth Century, January,* 1887.

Referring to the influence of Christianity and the Church, Gladstone says:

"She has marched for fifteen hundred years at the head of civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world. Her art is the art of the world; her genius the genius of the world. Her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in those respects the world has had to boast of. Her children are more numerous than all the members of the sects, combined; she is every day enlarging the boundaries of her vast empire. Her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the evangel of immortality and there are souls to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on the day when the pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demand, and deserves the most serious examination of those outside its pale." — GLADSTONE'S *Studies on Homer.*

REV. GEORGE FOXCROFT HASKINS,
FOUNDER OF THE HOUSE OF THE ANGEL GUARDIAN, BOSTON, MASS.

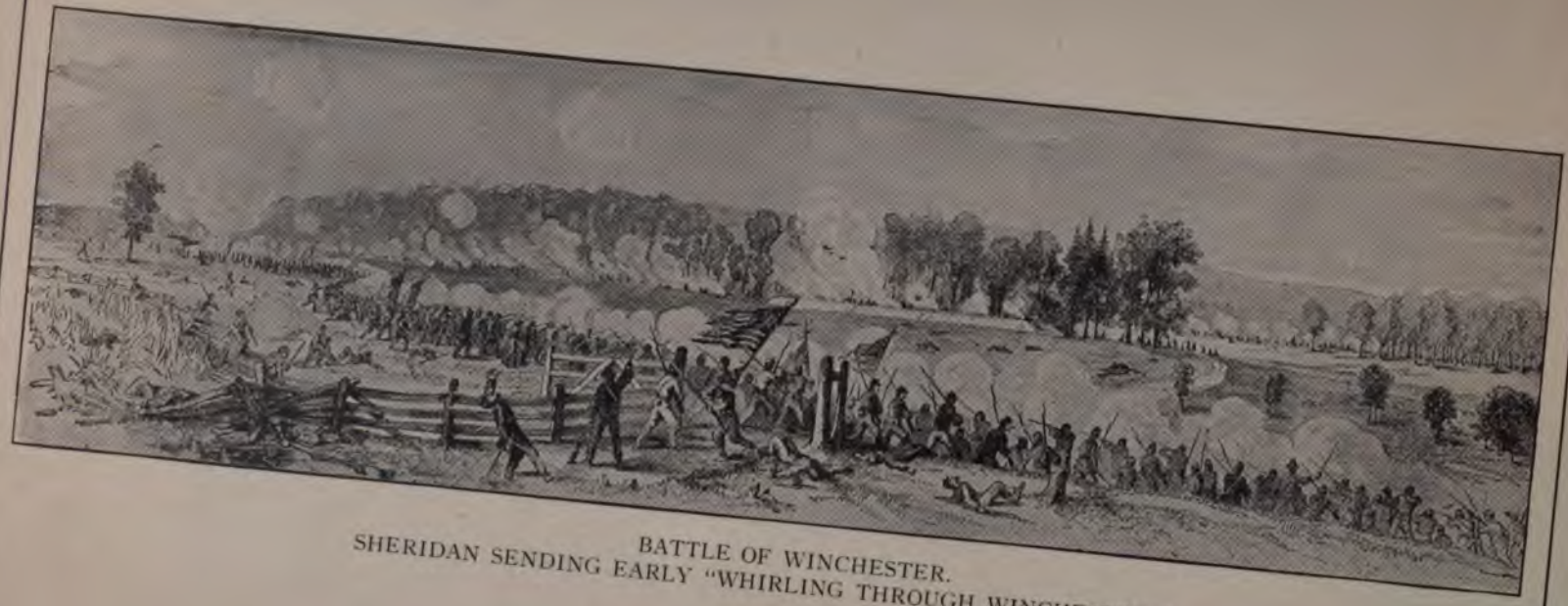
FIRST HOUSE OF THE ANGEL GUARDIAN, BOSTON.

PRESENT HOUSE OF THE ANGEL GUARDIAN, BOSTON, MASS.

PLAY GROUND WITH BATTALION OF BOYS ON PARADE.

NOTED GROUP ON LABOR DISPUTE.

GEN PHIL SHERIDAN.



BATTLE OF WINCHESTER.
SHERIDAN SENDING EARLY "WHIRLING THROUGH WINCHESTER."

BOSTON
1906
1907
YOUNG MENS
CATHOLIC
ASSOCIATION
BOARD of GOVERNMENT

The Congregation's Debt to Its Pastor.

THE people of a parish should remember the following facts, and by so doing they will recognize more fully the bonds which unite them to their parochial institutions and clergy: For them the priest labors to build church and school. When completed, these institutions belong to them; all improvements are theirs; the simple or artistic decorations are theirs. Schools are built and maintained to give their children a Catholic education, the greatest benefit that can possibly be bestowed on them. The priest himself is theirs. He is ordained for them; he is at their disposal at all times. When they call him in the silent hours of the night, while the world sleeps, he rises from his couch and out into the blinding storm hastens to them. The horrors of contagion have no terrors for him, nor does certain death affright him when duty calls him to their bedside. Like his Master, he is to give his life to them if necessary. The priest is your steward and your friend. He rejoices with you in your prosperity, sympathizes with you in your adversity, grieves with you in your sorrow. When you are down, he encourages you to rise and hope, and reminds you that often the darkest hour is just before the dawn. Every morning he stands for you at the altar. He puts all your sorrow and troubles into the Chalice and offers them to the Eternal Father as an atonement for your shortcomings. From his hands comes to you the Bread of Life. You pour into his ear secrets withheld from your nearest and dearest friends, from the partners of your life — tales of sorrow, remorse and sin that weigh down your very lives. And when the tale is told he fills the vacuum left with grace and balm and consolation and words of forgiveness, and bids you go in peace and sin no more. Who but he could have taken such a load from you and sent you on your way rejoicing?

There is in every parish a large number of Catholics who are continually finding fault with the priest and the priest's actions. How easy to criticize the priest's actions and to find fault with the management of the parish, but how hard it is to get the growlers to bear their share of the burdens of the congregation! The people who pay their pew rent promptly are not among the grumblers.

The Pope's Infallibility.

A WRITER who makes his living by attacking the Catholic Church has compiled a long recital of sins imputed to Popes in past centuries long dead and gone, and concludes with the questions: "Can the Church of Rome possibly be a safe guide in faith and morals? Is the Church of Rome infallible?"

While far from admitting any or all of these imputations against the memory of men lying in their graves for hundreds of years, let us suppose, for argument sake, that it is all true, and that every Pope impugned by this Protestant pamphleteer was as bad as depicted. Would that affect the infallibility of the Church? Would it make her an unsafe guide in morals? Let us see.

It is a necessary part of the scheme of Almighty God that the conducting of His Church shall be committed to human hands. We must have men as Popes and priests, because we cannot have angels.

Now, if the truth of the Church, if Her safety as a moral guide, if Her infallibility as a doctrinal teacher depended on the sinlessness of Her head on earth, all that the devil would have to do to upset the Church would be successfully to tempt a Pope to sin. The Church has never stated that her infallibility depended on the sinless life of Pope or Bishop or Clergy.

Indeed, Christ told the first Pope, St. Peter, that Satan would sift him like wheat. The Pope would be the first to proclaim himself a sinner. His sanctity leads him to closer self-examination than the rest of mortals, and therefore leads him to discern faults in himself which most of us would never descry in ourselves or others; but, being a follower of Christ and His Vicar, he is an humble man, always the first to admit and proclaim his own unworthiness.

It is clear, therefore, that it is no argument against Papal infallibility to prove Papal peccability.

Of course, if all the Popes had been bad, or if many of them had been bad, it would be a grave reproach against the sanctity of the Catholic Church. Exactly the reverse is the case. The first twenty-five Popes were martyrs, and sealed their faith with their blood. All through the ages the Popes have been distinguished for personal sanctity and self-denial. Living men have had personal knowledge or recollection of three, or perhaps four Popes — Pius X., Leo XIII., Pius IX. and Gregory XVI. Not even the tainted breath of malevolent slander can ever suggest the least whisper of scandal against the private lives of any of these holy men. This makes Catholics very hesitant about admitting even to their own minds that Popes in any age were what anti-Catholic calumny paints them.

But if in distant ages there may have been an odd Pope, or a number of bishops or clergy whose lives were a disgrace to their sacred calling, the Catholic answer to that is not that the Pope cannot sin, but that the Church is preserved by divine power, even when those to whose hands her helm is committed are unworthy of their high vocation. The gates of hell shall not prevail against her.

American Converts from Protestantism to Catholicism. Clergymen

Converts Who Became Catholic Priests.

(Those known or reported to the compiler, as having been formerly Protestant ministers, are designated by an asterisk—*.)

*Bayley, Most Rev. James Roosevelt, eighth Archbishop of Baltimore.
Becker, Rt. Rev. Thomas A., Bishop of Savannah.
*Barber, Rev. Daniel, a Revolutionary soldier, an Episcopalian minister (Vt.)
*Barber, Rev. Virgil Horace, a Jesuit, son of the foregoing; his wife, Jerusha, and their children, Samuel, Mary, Abigail, Susan and Josephine.
Barber, Rev. Samuel, a Jesuit, son of the Rev. Virgil Horace Barber.
*Baker, Rev. Francis A., a Paulist.
*Baker, Rev. Richard Swinton.
Bartlett, Rev. William E. (Balt.)
*Bradley, Rev. Joshua Dodson.
*Boddy, Rev. William (N. Y.)
Braun, Rev. John S. (N. Y.)
*Barnum, Rev. Francis, a Jesuit.
Bodfish, Rev. J. P. (Mass.)
Brown, Rev. Algernon A., a Paulist.
Brown, Rev. Louis G., a Paulist.
*Brown, Rev. Matthias, a Passionist.
*Curtis, Rt. Rev. Alfred A., Bishop of Wilmington.
Carter, V. Rev. Charles Ignatius Hardman, V. G. (Phila.)
*Clark, Rev. Arthur M. a Paulist.
Clark, Rev. James, a Jesuit.
Cyril, Rev. T., a Passionist.
Craft, Rev. Francis M. (N. Dak.)
Cuthbert, Rev. Fr., a Benedictine monk.
*Clapp, Rev. Walter C., a Paulist novice.
Deshon, Rev. George, Lieutenant U. S. A., a Paulist.
*Doane, Rt. Rev. Mgr., son of (Prot.) Bishop Doane of New Jersey.
*Denny, Rev. Harmon, a Jesuit.
Dwyer, Rev. William H.
Dutton, Rev. Francis (Ohio).

Eccleston, Most Rev. Samuel, fifth Archbishop of Baltimore.
*Everett, Rev. William (New York City).
Fenton, Rev. James S. (N. Y.)
Freitag, Rev. A., a Redemptorist.
Frisbee, Rev. Samuel H., a Jesuit, son of Judge Frisbee.
*Ffrench, Rev. Charles D. (Portland, Me.)
Fisher, Rev. Nevin F.
*Fairbanks, Rev. H. F. (Milwaukee).
Gasson, Rev. Thomas I., a Jesuit.
Gilmour, Rt. Rev. Richard, Bishop of Cleveland.
Granger, Rev. A. (Ill.)
Goldschmidt, Rev. J. C. (Ohio).
*Griffin, Rev. Charles.
Griffith, Rev. George.
Geyer, Rev. Adolph (N. Y.)
Hecker, V. Rev. Isaac Thomas, Founder and first Superior-General of the Paulists.
*Hewit, V. Rev. Augustine F., second Superior-General of the Paulists. The son of Rev. Dr. Nathanael Hewit, Congregational minister of Bridgeport, Conn.
Hedges, Rev. Samuel B., a Paulist.
*Haskins, Rev. George F., Founder of the House of the Angel Guardian (Boston).
Hill, Rev. B. D., a Passionist.
Howell, Rev. Isaac P. (N. J.)
*Hoyt, Rev. William Henry (Vt.)
*Hudson, Rev. David, C. S. C.
Langcake, Rev. Augustus, a Jesuit.
*Lemke, Rev. Henry, companion of the Rev. Prince Gallitzin.
*Lyman, Rev. Dwight E. (Balt.)
*Leeson, Rev. A. B. (Balt.)
Lovejoy, Rev. John R.
McClellan, Rev. William (Sing Sing, N. Y.)
McMurdie, Rev. H. S.
*McLeod, Rev. Donald.
*Monk, Rev. Lewis Wentworth, son of the Hon. Cornwallis Monk, of Canada.
*Monroe, Rev. Frank, a Jesuit, great-nephew of President Monroe.
Morrill, Rev. Chas. Wilfrid K. (New London, Ct.)
Metcalf, Rev. Theodore (Boston).
Major, Rev. Thomas S. (Ky.)
*Murphy, Rev. John F.
Meriwether, Rev. William A., a Jesuit.
Neligan, Rev. J. (N. Y.)
Nevins, Rev. Aloysius, Russell, a Paulist.
*Nears, Rev. Henry T., a Paulist.
*Norris, Rev. Mr. (Milwaukee).
Oram, Rev. W. H.
Osborne, Rev. F. (Cal.)
*Preston, Rt. Rev. Mgr. Thos. S., late V. G. of New York.

Rosecrans, Rt. Rev. Sylvester H., Bishop of Columbus, brother of Gen. W. S. Rosecrans, U. S. A.
Robinson, Rev. Thomas V., a Paulist.
Robinson, Rev. Dr. Henry L.
Searle, Rev. George M., a Paulist.
Spencer, V. Rev. F. A., Provincial of the Dominicans, son of a Protestant clergyman.
*Stone, Rev. James Kent, formerly President of Hobart and Kenyon (Prot.) colleges, author of *The Invitation Heeded*, a Passionist.
Sumner, Rev. John, a Jesuit,
Simmons, Rev. Gilbert, a Paulist.
Simmons, Rev. Wm. I., (Providence, R. I.)
*Salt, V. Rev. Wm. P. (N. J.)
Starr, Rev. W. E. (Balt.)
Shaw, Rev. Coolidge, a Jesuit.
Southgate, Rev. Edward, son of (Prot.) Bishop Southgate.
Tyler, Rt. Rev. William, first Bishop of Hartford.
*Thayer, Rev. John Thayer (Boston).
Tillotson, Rev. Robert Beverly, a Paulist.
Tucker, Rev. Hilary (Boston).
Tabb, Rev. John (St. Charles' College, Md.)
*Van Rensselaer, Rev. Henry, a Jesuit.
Whitfield, Most Rev. James, fourth Archbishop of Baltimore.
Wood, Most Rev. James Frederick, first Archbishop of Philadelphia.
*Wadhams, Rt. Rev. Edgar P., Bishop of Ogdensburg, N, Y.
Walworth, Rev. Clarence A., son of Chancellor Walworth, New York.
Wyman, Rev. Henry M., a Paulist.
Waldron, Rev. Edward, Q. L.
Woodman, Rev. Clarence E., a Paulist.
Welch, Rev. Edward H., a Jesuit.
Whitney, Rev. John D., a Jesuit.
Wilson, Rev. Fr., a Dominican.
Young, Rt. Rev. Josue M., Bishop of Erie.
Young, Rev. Alfred, a Paulist.

Converts from the Protestant Ministry who did not enter the Catholic Priesthood.

Allen, Rev. Geo. LL. D. (St. Albans, Vt.)
Adams, Rev. Mr. (Iowa)
Adams, Rev. Henry A. (New York City)
Coggeschall, Rev. G. A. (Providence, R. I.)
Converse, Rev. James M. J.
Colt, Rev. Anson T.
Colt, Rev. A. B., grandson of (Prot.) Bishop Hobart
Egan, Rev. Dillon, (Cal.)
Fisher, Rev. Geo. C. F. (Long Island)
Gilliam, Rev. G., afterwards physician (Balt.)

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

THE MEDICAL PROFESSION

Atlee, Dr. Walter Franklin (Philadelphia, Pa.)
Allen, Dr. John (N. Y. City)
Bellinger, Dr. John (S. C.)
Bryant, Dr. John (Phila.)
Bigelow, Dr. (Mich.)
Brown, Dr. William Faulkner.
Budd, Dr. Charles H.
Burt, Dr. (S. C.)
Chilton, Dr. (Va.)
Cabbamus, Dr. T. T.

THE ARMY AND NAVY.

Aldrich, Col.
Beaumont, Rear Admiral J. C
Brisbane, Gen. Abbot H.
Buell, Gen. Don Carlos.
Belton, Col. Francis S.
Brittan, Col. Lionel.
Basket, Col. John.
Bradshaw, Col.
Brownson, Major Henry F.
Cook, Gen. William.

THE PUBLIC SERVICE AND THE LAW.

Anderson, Hon. Wm. Marshall, brother of Col. Robert Anderson, commander of Fort Sumter.
Arrington, Hon. Judge (Ill.)
Atwater, Hon. Mr. (New Haven).
Austin, Charles (Law.) (N. Y.)
Burnett, Hon. Peter H. Gov. of California, Judge; author of *The Path Which Led a Protestant Lawyer to the Catholic Church.*
Brightly, Frederick C. (Law) author of *The Federal Digest, etc.*
Buel, Oliver Prince (Law) (New York City).
Bakewell, Hon. Judge Robert A. (St. Louis).
Bissell, Hon. William H., Gov. of Illinois.
Bliss, George (Law) (New York City).

LITERATURE, THE ARTS AND SCIENCES.

Allston, Washington (Art) the celebrated painter.
Anderson Henry James, LL.D., Prof. Columbia College.
Allen, Heman (Art) Music, Chicago.
Brainerd, Mrs. Elizabeth, (Art.)
Brownson, Orestes A., LL. D. (Lit.) author, Editor of *Brownson's Review.*
Baker, Prof. Alpheus.
Browne, Charles F., the humorist "Artemus Ward."
Blyth, Stephen Cleveland (Lit.)
Coleman, Caryll (Art)
Crawford, Marion (Lit.) novelist.

FROM VARIOUS WALKS OF LIFE.

Allen, Miss Fanny, daughter of Gen. Ethan Allen of Revolutionary fame.
Angier, Calvin (Boston)
Anderson, Mrs. William Marshall, daughter of Gen. Duncan McArthur, Gov. of Ohio.
Austin, The Misses Eliza, Sara, and Kate (Burlington, Vt.)
Austin, Mrs. Charles (N. Y. City)
Arnold, Mrs. William (N. Y. City.)
Arnold, Mrs. (Chelsea, Mass.)
Arrington, Mrs., wife of Judge Arrington (Ill.)
Abell, Samuel (Md.)
Adams, Mrs. (*nee* Georgie MacDougall, daughter of Gen. Charles MacDougall, U. S. A.), widow of Gen. John Adams, (C. S. A.) formerly U. S. A.

Hierarchy of the Catholic Church.

THE Catholic Hierarchy, or the governing body of the Catholic Church, consists of His Holiness, the Supreme Pontiff, assisted by the Sacred College of Cardinals, and by several Sacred Congregations, or permanent ecclesiastical committees, of which the Cardinals are the chief members; by the Patriarchs, Archbishops and Bishops; by the Apostolic Delegates, Vicars and Prefects, and by certain Abbots and other Prelates.

BISHOP OF ROME AND VICAR OF JESUS CHRIST,
SUCCESSOR OF ST. PETER, PRINCE OF THE APOSTLES,
SUPREME PONTIFF OF THE UNIVERSAL CHURCH,
PATRIARCH OF THE WEST, PRIMATE OF ITALY,
ARCHBISHOP AND METROPOLITAN OF THE ROMAN PROVINCE,
SOVEREIGN OF THE TEMPORAL DOMINIONS OF THE
HOLY ROMAN CHURCH.

JOSEPH SARTO.

SUPREME PONTIFF NOW GLORIOUSLY REIGNING.

The two hundred and fifty-eighth successor of St. Peter was born at Riese, in the diocese of Treviso, June 2, 1835; ordained priest December 18, 1858; consecrated Bishop of Mantua November 10, 1884; created and proclaimed Cardinal and Patriarch of Venice, June 15, 1893; elected Pope August 4, crowned August 9, 1903.

His Holiness retains the Prefectship of the Congregation of the Holy Roman and Universal Inquisition or Holy Office, of the Consistorial Congregation, of the Apostolic Visitation, of the Pontifical Commission "ad reconciliationem dissidentum cum ecclesia"; the Protectorship of the Church and Chapter of SS. Celsus and Julianus, of the whole Order of St. Benedict, of the Order of Friars Minor, of the Archconfraternities of the Via Crucis, of the Lovers of Christ and Mary, of the Sacred Stigmata of St. Francis, of the Order of Preachers.

Christian Marriage

by the Bishop of Mobile.

MARRIAGE, divinely instituted in the beginning, was, through all the centuries which preceded the Christian era, a recognized institution among men, and one absolutely necessary for the well-being of society. On marriage rests the family, and on the family depends the state. Through marriage man and woman were joined together to assist one another in the trials and difficulties of this life by a union closer and more binding than that which bound them to those who gave them birth. Owing to the hardness of his heart, man gradually, after the fall of Adam, lost sight of the sanctity of the marriage tie, and debased and dishonored woman and made her the slave of his capricious whims and the toy of his passions, but when He whom Holy Simeon called "The Light of the Gentiles and the Glory of His People, Israel" came among men, He, the Savior of the World, raised marriage to the dignity of a sacrament, and by this means supernaturalized and perpetuated by special sacramental graces that living contract which was to last until death.

The great Council of Trent, speaking on this subject, says: "Wherefore matrimony without ceasing to be what it had been from the beginning, has been made besides, by the appointment of Christ, Our Saviour, the means of bestowing such spiritual helps as are necessary in order to live virtuously and holy in the married state."

To emphasize this doctrine, it quotes the words of St. Paul (Eph. v. 32): "This is a great sacrament in Christ and in the Church." The effects of this sacrament on those who receive it worthily are far-reaching. It obtains for them an increase of sanctifying grace, whereby they may be enabled to live together in perfect unity of heart and affection, and keep faithfully the pledges mutually given before God's altar and bring up their children, should God bless them with any, in the fear and love of God, instilling into their young minds the principles of virtue and showing them by word and example how "to walk before the Lord and be perfect."

PROPER DISPOSITIONS.

These sacramental graces can only be gained by those who enter into the married state with the proper disposition. Therefore, it behooves those who contemplate marriage to look upon the married state with respect and reverence, and earnestly implore God to direct them in their choice of a partner in life and bless them in their future course. Nothing is of greater moment in entering the married state than to obtain the blessing of Heaven, and frequently nothing receives less attention from the contracting pair. When a young couple feel that they are called

to the married state and the time approaches for them to enter it, they should first of all notify their pastor and have the banns duly proclaimed in the Church. Then as the day fixed for the marriage approaches, they should go to Confession and receive Holy Communion. The common law of the Church directs that the marriage take place in the morning, and, if at all possible, at a Nuptial Mass. To contract marriage in mortal sin is a sacrilege, and those who receive it thus, instead of drawing down the blessing of God on their lives, incur His wrath, which rests on them until they do penance and atone for their sin.

St. Paul, in his Epistle to the Ephesians, v. 23, writes: "Let women be subject to their husbands as to the Lord, because the husband is head of the wife as Christ is the head of the Church. He is the Saviour of His body. Therefore, as the Church is subject to Christ so also let the wives be to their husbands in all things. Husbands love your wives as Christ also loved the Church and delivered Himself up for it, that He might sanctify it." These words show the dignity of the married state. When the great Apostle of the Gentiles, inspired by the Holy Ghost, likens the union of husband and wife to the most sacred bond existing between the second person of the Blessed Trinity and His Spouse the Church, we are conscious of the extreme purity and holiness which must belong to a Christian marriage.

Hence it is that the married couple can go with confidence to God for every help they need in the holy state to which God has called them, for He Himself has sealed their union and made it a great sacrament.

DUTY OF PARENTS.

Parents should remember that it is their duty to see, as far as lies in their power, that their children are settled in life at the proper age. The postponing of marriage for years after reaching the proper age, is not in harmony with he spirit of the Church, and leads to numberless dangers. When a young man has arrived at a mature age and has no one depending on him for support and is earning a salary sufficient to support a modest home, the sooner he marries the better, provided he is fit to wed and marries a suitable wife with the blessing of the Church.

Some defer their marriage too long, because they are expecting impossibilities. They are looking for the unreal conditions found only in the sentimental literature of the day. With the exception of those called to a higher life, the service of God in the ecclesiastical and religious state, most men have a vocation to marry. They should listen to the call at the proper time, because to them it is the way of salvation, for it imposes on them duties and responsibilities which tend to keep them good Christians and unselfish and decent members of society.

NO DIVORCE.

As Christ and His Church are perpetually united, so the union of man and wife is perpetual and indissoluble. Christ never abandons His spouse, the Church, nor does the Church ever prove herself unfaithful to Christ: so also should husband and wife be faithful to each other. Death alone can sever the marriage bond. This has always been and always will be the supreme law of the Church, "What

God has joined together let no man put asunder." (Matt. XIX. 6.) "Every one that putteth away his wife and marrieth another, committeth adultery; and he that marrieth another that is put away from her husband committeth adultery." (St. Luke XVI. 18). As we cannot imagine a divorce between Christ and His Church, neither can we imagine one between husband and wife.

In as much as marriage is God's work and a sacrament of the Church, it belongs altogether to God's Church to settle the conditions under which it shall be received. For to the Church in the person of her visible head, St. Peter, Christ said: "Whatsoever you shall bind on earth, it shall be bound in Heaven." (Matt. XVI.) In the exercise of her supreme authority the Church makes laws in regard to marriages, and establishes impediments forbidding them under certain circumstances.

MIXED MARRIAGES.

Continuing the discipline of the Mosaic law, the Church condemns mixed marriages because of the grave evils which frequently result from them. She does this in spite of the fact that mixed marriages are sometimes happy, not only in domestic life and in the pledges given before marriage being faithfully kept, but also happy in the conversion of the non-Catholic party. She detests them, nevertheless, because of her anxiety for the spiritual welfare of her children in this world and the next. In the long course of her history, she has seen too much domestic misery resulting from them to permit her to sanction them, and she mourns the loss of too many of her children to be joyful when they take place. She grants a dispensation permitting them to be celebrated, but most reluctantly, and to avoid greater evils, but she never yields even this reluctant consent unless the non-Catholic party solemnly promises not to interfere with the faith of the Catholic party, and to permit the offspring that may result from the union to be baptized and educated in the Catholic faith. This sacred promise is sometimes conscientiously kept, but, alas! how many examples have we not in all our cities and towns in which this sacred pledge has been shamefully broken?

The Church is opposed to these marriages because of the number of indifferent and sometimes irreligious children that result from them. Where the father and mother are of a different faith, there can never be perfect harmony in the family circle on matters of vital interest to all its members, nor can there be an intelligent training of the children in the great truths of religion. The children see their parents divided in belief and they are apt to think all religions are of equal value, and hence they frequently grow up indifferent or without faith. This is a most deplorable result. "The first thing to be sought in marriage," says St. Ambrose, "is religion." We believe and the Holy Scriptures bear testimony to this truth, that there was only one Church established by Jesus Christ to teach the doctrine He taught the Apostles, and, through them, transmitted to their successors, the bishops and priests of the Church. As St. Paul says: "One Lord, one faith, one baptism, one God and Father of all, Who is above all and through all and in us all." (Eph. IV. 5.)

"There shall be one fold and one shepherd." (John X. 16). With this

certitude about the revealed truths of religion, a Catholic parent is bound to see that that one faith is transmitted undefiled to his children as a most precious inheritance.

THE CHURCH CONDEMNS CLANDESTINE MARRIAGES.

The Holy Council of Trent, by the Tametsi Decree, enacted a rigorous law in the middle of the Sixteenth Century against these ill-advised unions. It declared all marriages null and void unless contracted in the presence of the parish priest and two or three witnesses. This has been the general law of the Church for 300 years. One provision of this decree was that the law should not go into force until thirty days after it was published in the parishes of any country. As the decree was not generally published in non-Catholic countries, many places were deprived of the benefit of the Tridentine law and are still without it, and this circumstance has given rise to no little confusion in practice. For example, in our own diocese and throughout the province of New Orleans, the Tametsi Decree was published in French and Spanish times and has been the recognized law of the Church in these parts, whereas in most of the other provinces of our country, it was never published, and, therefore, never became a law.

The congregation of the Council, by the order and with the authority of our Holy Father, Pius X., has recently issued an important decree regarding sponsalia and the valid and licit celebration of the Sacrament of Matrimony which will bring about uniformity of practice in reference to the sacrament throughout the Christian world. The new law binds all Catholics, even those who have been excommunicated or have fallen away from the Catholic Church. It does not, however, apply to non-Catholics who contract marriage according to their own laws in their own Church, or before a civil magistrate, provided, of course, that there exists no obstacle to legitimate marriage in these cases.

SPONSALIA.

Marriage engagements or promises to marry which precede the ceremony, are called sponsalia. In some countries these have a formal and public character and when entered into create an impediment to licit marriage with another. With us these engagements were usually verbal and of a private nature. While verbal engagements or promises to marry will be as binding in honor and justice as heretofore, according to the new law, the Church will recognize no engagement or sponsalia as valid and entailing canonical effects except such as is contracted in writing, signed by the man and the woman (or if they cannot write, by a special witness for them) and by a duly qualified priest and by two witnesses. This formal style of engagement, while recommended, is not of obligation.

THE PRIEST DULY QUALIFIED.

By the new law, only those marriages are valid and licit which are contracted before the parish priest or the ordinary of the diocese or a priest delegated by one or the other of these, and at least two witnesses.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

It will be remembered that the bishop of the diocese holds the place of authority of pastor for the whole diocese entrusted to his care, and hence, he or the priest deputed by him, can validly and licitly marry any couple within the limits of his diocese. The priest duly qualified, however, is the pastor who has charge of the district in which the marriage takes place or the priest who has his permission. To avoid all doubt as to the right of curates to assist at marriages, we hereby provide that all priests, having the faculties of the diocese can assist validly at marriages in the parochial district where they reside. This faculty is, of course, to be used as heretofore under the direction of the pastor in charge of the parish.

As a general rule the marriage ceremony should take place in the bride's parish, but for grave reasons it may take place in that of the groom. To be licitly married in any parish, one of the parties must have a domicile in that parish of one full month and the intention of permanently residing there. A quasi domicile no longer suffices.

Pastors will note the provisions of the new law, according to which the marriage, the place where it occurs and the date are to be entered, in the presence of the witnesses, not only in the Marriage, but also in the Baptismal Register. This is not difficult where the parties are married in their native parish. When they were born elsewhere the record must be sent to the pastor of the parish where they were born, or, if they cannot do this, the marriage record with all other requisite data should be sent to the chancellor of the diocese.

SACRED MUSIC.

Our Holy Father, Pius X., when entering on his Pontificate, resolved to leave nothing undone that he might restore all to Christ. His Encyclicals on sacred music, on the teaching of the Christian doctrine, and, lastly, on modernism, show how well he has kept this purpose in view.

On November 22, 1903, the Feast of St. Cecilia, the Patron of Music, he gave to the world his letter on Sacred Music with instructions as to the general principles which should be kept in mind and carefully applied to the liturgical services of the Church.

In sending you this letter and asking you to carry its provisions into effect gradually and with prudence, we did not lose sight of the difficulties in the way. We urged the clergy to see that those teachings in the colleges and parochial schools of the diocese should take a particular interest in the instruction of the young in plain chant, so that we might soon be prepared to carry out the instructions of the Holy Father. We hereby require that hereafter at least one hour a week be given in all the colleges and schools of the diocese to the study and practice of plain chant music.

While we cannot praise too highly the work accomplished by some of the clergy and teaching orders, we feel bound to say that the general results are not yet altogether satisfactory, and that greater efforts should be made everywhere to comply with the letter and spirit of the law. In very few churches do we find the Introit, Gradual, Offertory and Communion chanted, and yet the singing

of these parts is just as important for a Solemn High Mass as the Gloria and Credo.

THE TEACHING OF THE CHRISTIAN DOCTRINE.

The Encyclical on Christian Doctrine reminds us of the dense ignorance which prevails among a great many Christians in regard to what concerns their eternal salvation. This ignorance, unfortunately, is not confined to the humble classes, but is found too frequently among the more intelligent, and has led these in some parts of the world to the errors condemned in the Encyclical on Modernism.

"It is difficult," says the Holy Father, "to explain in what dense ignorance they are involved, and, what is worse, in what heedlessness they live. Of God, the Supreme Ruler and Author of all things, of the teaching of Christianity, they have never a thought. They know nothing of the Incarnation; nothing of God's perfect renovation of the human race; nothing of Grace, which is especially required for the attainment of things eternal; nothing of the most august sacrifice of the Mass, or of the sacraments by which we acquire and retain divine grace. Of the wickedness and foulness of sin, they have no appreciation; and hence, no care to avoid or withdraw from it."

All men should know the revealed truths of religion. "For Christian truth bids us revere Almighty God by faith which is an act of the mind; by hope, which is an act of the will; by charity, which is an act of the heart; and thus it subjects the whole man to its Supreme Author and Ruler. In the same way the doctrine of Jesus Christ unfolds for us the nobility of human nature which reveals man as the son of the Heavenly Father, after Whose likeness he is made, and holds out to him a glorious and eternal reward." Since, therefore, so many and such serious evils result from ignorance, and there is so much need of religious instruction, should not the people make an effort to receive it and to have their children instructed in the principles of the Christian religion? This work can seldom be accomplished outside a Catholic school.

THE CATHOLIC SCHOOL.

Our clergy are faithful and conscientious in instructing their flocks on Sundays during the year, and more especially in Lent and Advent. They are found in the schools day after day during the week, that they may train the little ones of the flock of Christ in virtue and obedience to God and man. They are willing at all times to spend themselves and be spent in God's service, but often they are discouraged in their labors by the lack of coöperation of careless and indifferent parents, who send their children to secular schools and give themselves no concern about that which is most important in life — the Christian training of their children. The Scripture says: "Train a child in his youth in the way he should go, and in his old age he will not depart therefrom." How unjust and unwise it is then for parents to deprive their children of the greatest of all

blessings — a religious education. The foundation of success for a Catholic child in time and eternity is found in a Catholic education.

MODERNISM.

In the Encyclical on Modernism, the Sovereign Pontiff, Pius X., has defined the position of the Church in regard to certain opinions advanced and defended by some Catholic scholars who appear to be blinded by intellectual pride and fail to notice that their doctrines would destroy the very foundation of Christian belief. The Holy Father sets forth that he is appointed to guard with the greatest vigilance "the deposit of faith delivered to the Saints," and that in these times there is special need of watchfulness when there are found within the fold men so imbued with poisonous errors that they hold themselves up as reformers of God's Church and assail her most sacred doctrines and even deny the Divinity of Christ.

In this document, remarkable for its close reasoning, Pius X. condemns these doctrines not only as "a heresy, but as the very synthesis of all heresies," which is to say, a compound of all the erroneous doctrines which have assailed the Church from the beginning. The advocates of this system are men who were led astray by rationalistic philosophy and critical methods which they fancied they could apply to the Church's teaching, discipline and organization, and thus reconcile her with what they think the age demands.

They would have us believe that our Lord was limited in His knowledge; that there was a time when He was not conscious of His own mission; that He was not "the Word made Flesh;" that He did not institute the seven sacraments; that the traditions of the Church as well as the teachings of the Fathers are to be rejected; that truth may vary so that what appeared to be true at one time is not so at another.

These misguided men labored unceasingly to minimize the teaching of the Church. They were warned again and again by the Holy Father concerning the dangerous tendencies of their writings, but to no purpose, and it then became necessary to expose their errors and drive them from the Church. It happens now as in former times that the worst enemies of the Church are those who were nursed in her bosom. Open and avowed enemies never disguise their purpose of waging relentless war against the Cathlic religion, but those within her own fold who pretend to be loyal children and yet advocate opinions subversive of all religion can do an endless amount of harm in disturbing the faith of the people.

The Catholic rests his faith on certain real facts. He believes there is a God and that God gave a revelation to man; that God sent His only begotten Son into the world to save and redeem man; that this Son is Jesus Christ, who suffered and died; that He rose again from the dead by His own Almighty power and ascended into Heaven; that He selected twelve Apostles who with their successors were to continue His work for the benefit of mankind to the end of time.

The Modernist doctrine has not, as far as we know, gained advocates in this part of our country. There is always danger, however, that false principles may

gain a following in a land where the education imparted in the schools and universities of the country is divorced from religion. We Catholics owe it to our faith to be ever on our guard and follow consistently the principles for which our ancestors sacrificed everything save faith and honor. Jesus Christ established the Church as a teaching body with the Pope, the successor of St. Peter, at its head, to guard the deposit of faith. To him, therefore, and to the Bishops placed over the Church to rule and govern it, we owe reverence and obedience. By their teaching we are to regulate our faith and our morals. In union, therefore, with our brethren in all parts of the Catholic world, we accept the Encyclical on Modernism with profound respect and reverence and the same unbounded confidence which we have always had for every Papal utterance. We pray God to enlighten these misguided men who have fallen under censure and bring them to accept without question the decision of the Sovereign Pontiff.

† EDWARD PATRICK.
Bishop of Mobile.

The Centenary Celebration of the Founding of the Diocese of New York was Solemnized in St. Patrick's Cathedral.

Cathedral Mass is Offered up by Two Cardinals. Every Archbishop in the United States, with Two Exceptions, and Many Bishops Attend Crowning Feature of Church Celebration.

One Thousand Churchmen in Solemn Procession. Escorted by Deacons and Sub-Deacons, They March from Archiepiscopal Residence Down Fifth Avenue to Main Entrance of the Church.

It was the Pontifical high mass, of which Cardinal Logue, Primate of all Ireland, and the one hundred and fourteenth successor of St. Patrick, was the celebrant. There has never before been a Catholic ceremony in this country with such attendant splendor and pageantry. Participating in the Mass were two cardinals, all the archbishops in the United States with the exception of two, scores of bishops, hundreds of priests, swarms of deacons, subdeacons, acolytes, altar boys and choir boys and thousands of the faithful.

The occasion was one of joy and elation, and the predominating note was in sympathy with it. The decorations of the church were lavish and beautiful. The Mass itself was a kaleidoscopic blending of colors and tints on a high white altar, fronting a haze of green soft light that sifted through the stained glass windows of the Kelly Chapel.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

AN ALWAYS IMPRESSIVE CEREMONY.

Of course the celebration of the Mass was the same as the celebration of all Masses, whether in a domed cathedral in a metropolis or in a shack of rough boards at some outpost of civilization. The always impressive ceremony was made the more impressive and solemn by the presence and active participation of the princes and dignitaries of the Church.

Inside the Cathedral the decorations were all in green and gold. Outside the only decorations were red, white and blue, the colors of the United States. Eighteen tall flag poles, placed at regular intervals about the southern, western and northern sides of the Cathedral grounds, bore great American flags, and an immense flag hung between the spires.

VAST THRONG IN ATTENDANCE.

Despite the threatening weather the streets in the vicinity of the Cathedral were crowded two hours before the time for the Mass to begin — 11 o'clock.

Police lines were formed at Fiftieth and Fifty-first streets, on Madison and Fifth avenues. Only ticket holders were admitted inside the lines, and they soon banked up against the entrances in patient, silent throngs.

At 10.30 o'clock the Cathedral chimes signalized the beginning of the ceremony, and the waiting thousands on the streets below felt a thrill as they distinguished the strains of "The Star Spangled Banner." Then the master of the chimes played "The Harp That Once Thro' Tara's Halls," and followed with "The Red, White and Blue." For half an hour the bells vibrated the air with the patriotic and Irish airs.

In the meantime the prelates and the priests were preparing for the parade in the Archiepiscopal residence, and in Cathedral Hall at Fifty-first street and Madison avenue. The line moved promptly at 11 o'clock through Fifty-first street to Fifth avenue, to the main door of the Cathedral, and down the middle aisle to the sanctuary.

HEARTY CHEERS FOR CARDINAL LOGUE.

An unexpected and somewhat surprising reception greeted Cardinal Logue as he walked into Fifth Avenue and started up the Cathedral steps. The great crowd cheered him lustily. His fine old face lighted up with a smile as he turned and gave his blessing to the multitude.

The congregation had been seated without confusion before the parade entered the door of the church. First came three acolytes, one with a cross and two with candles. They were followed by other acolytes, altar boys and choir boys in red and purple cassocks. Following the boys marched hundreds of distinguished laymen of the New York diocese.

Monks in the robes and cowls of their orders, brown and black, came next. As they marched down the main aisle of the church, their ranks parted, and they remained in line on both sides, for the remainder of the procession to pass by.

Priests in black cassocks and white surplices filed in and down the aisle, and across the altar, until they were grouped in hundreds about the sanctuary. Following them were the bishops and monsignors in purple, with purple birettas. With the bishops marched the abbots of the Paulists, the Trappists and other religious orders, their black and white robes distinguishing them from the more brilliantly garbed clergymen.

The archbishops were next, in purple, and following them were the suffragan bishops, all in white, with mitres. The archbishops grouped on the northerly side of the sanctuary, the bishops opposite.

At the end of the procession marched the Papal Delegate to the United States, Archbishop Falconio, wearing a white robe and a gold mitre. The concluding figure in the parade was Cardinal Logue, attended by Monsignor MacCready and other priests. The Cardinal wore his red robes of office and the red cap. There were about one thousand churchmen in line.

Cardinal Logue ascended the throne on the north side of the sanctuary. He was there vested for the Mass. When he stepped to the altar he wore the golden chasuble made for him by the sisters of a religious order in Italy and a mitre of white and gold. The bustling and whispering in the great edifice died away as the venerable prelate ascended the altar.

The great choir of men broke into the strains of the *Kyrie*, and the Mass proceeded with all the additional side ceremonials that attend the celebration of the sacrifice by a cardinal of the Church.

Great crowds remained about the streets outside the Cathedral during the celebration of the Mass and the delivery of the sermon by Cardinal Gibbons. The elevation of the Host on the altar was signalled to the throngs outside the building by the notes of a bell in the tower, and hundreds knelt on the pavement with bowed heads.

Archbishop Falconio delivered the papal benediction and the special message from the Pope during the mass. The crowds outside knelt during this part of the ceremony, too.

Cardinal Gibbons' Sermon.

Cardinal Gibbons took his text from Isaiah:

"Arise, be enlightened, O Jerusalem, for thy light is come and the glory of the Lord is risen upon thee. The Gentiles shall walk in thy light and kings in the brightness of thy rising. Lift up thine eyes round about and see; all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee."

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

The venerable speaker opened his sermon proper with a historical review of the history of the See of New York during the century. He showed plainly how closely the Catholic Church of the struggling Thirteen Original States was allied with the struggle for independence. Briefly touching upon the earlier prelates who guided the destinies of the then small diocese of New York, Cardinal Gibbons came to Archbishop Hughes. Of this noted ecclesiastic he said:

EULOGY OF ARCHBISHOP HUGHES.

"Archbishop Hughes was the man for the occasion. Like Archbishop Carroll, he was providentially raised up to meet the exigencies of the times. He braced the relaxing nerves of discipline. The Trustee System admirable in itself when exercised within legitimate lines, was grossly abused, and it led to a spirit of insubordination to the ecclesiastical authorities. This evil he repressed with a firm and vigorous hand. He was also the fearless champion of Christian education, and if to-day our Christian schools are so thoroughly established and developed throughout the land this result is due in no small measure to the bold and timely initiative of the Archbishop of New York.

"Archbishop Hughes was a prelate of great intellectual power. James Roosevelt Bayley, my venerable predecessor, a man of close observation and large experience, and an intimate friend of the New York prelate, informed me that he regarded Archbishop Hughes as one of the ablest minds he ever encountered. His letters to Mayor Harper, of New York, are models of literary style, and are worthy of the pen of a Junius and an Edmund Burke.

"When the See of New York became vacant by the death of Archbishop Hughes, in 1864, Right Reverend John McCloskey was chosen to succeed him, and time has amply vindicated the wisdom of the choice. Clergy and faithful of New York, what sentiments of honest pride must be evoked in your hearts at the mention of these two illustrious prelates. They will compare favorably with the hierarchy of any see in Christendom, and they will shine as stars of the first magnitude in the bright galaxy of deceased American prelates.

"It is quite unnecessary in this assembly to dwell at any length on the life of the late lamented Archbishop Corrigan. His virtues and good deeds are so fresh in the memory of all of us — of his brothers in the episcopate, his clergy and laity — that they need no rehearsal at my hands.

"It would ill become me to enlarge here in his presence on the merits and labors of the popular prelate who now happily presides over the destinies of this flourishing archdiocese. He has taken up and holds with a firm and prudent hand the reins of government laid down by his illustrious predecessors. He enjoys the esteem, the confidence and affection of the clergy and laity committed to his spiritual jurisdiction.

CATHOLIC PRIDE IN THE CATHEDRAL.

"Among the various institutions that enrich this metropolitan see there is one structure which the hierarchy and faithful contemplate with peculiar pride

and exultation; there is one edifice which is your joy and your crown, and that is the majestic Cathedral in which we are now assembled.

"In contributing to the erection of this Church you have done honor to yourselves. If it is a glory for a citizen to raise a monument to the father of his country, how much greater is the privilege of erecting a monument to our Saviour and Father in Heaven!

"So great, indeed, is the distinction attached to the construction of a house of worship, that when there was a question in the old law of building a temple to God, the project was conceived by one king, it was carried into execution by a second, and the temple was repaired by a third. King David conceived the plan; King Solomon carried out his father's design, and King Josias renovated the house of prayer.

"And as three kings took part in erecting Jerusalem's temple, so have three princes of the Church united in the construction of this noble edifice. Archbishop Hughes secured the ground and projected the idea; Cardinal McCloskey erected the building, and Archbishop Corrigan, reinforced by his successor, brought the work to a happy consummation.

EXPANSION AND GROWTH OF THE SEE.

"If we investigate the principal causes that have contributed to the growth and expansion of this metropolitan see we must acknowledge that under God you are chiefly indebted for this result to the tide of immigrants that for the last century has steadily flowed to your harbor. They have come to your city from the British Isles, from the German and Austrian Empires, from France and Italy, and other portions of Catholic Europe.

"But this heterogeneous and unorganized mass of Christian worshippers would soon disintegrate under adverse circumstances, like a body without a spirit, and their faith would vanish into thin air, if they were not marshalled and coördinated, nourished and sustained by the zeal and piety of a devoted and enlightened clergy.

"But of all the nations that have contributed to the upbuilding of the Church of Christ in the City of New York, you will all avow with gratitude, whatever may be your own ancestry, that the post of honor must be assigned to the children of ever-faithful Ireland. They have borne the brunt of the battle. Whatever may have been the unhappy causes that have led to the expatriation of so many of Ireland's sons and daughters from their native soil, an overruling Providence has made their exile subservient to higher and holier purposes. I can safely say that there are few cities or towns in the United States where the Catholic religion has not been proclaimed by priests and sustained by laymen of Irish birth and descent.

"Daniel Webster, in a speech delivered in the United States Senate, thus speaks of the vast expanse of the British Empire: 'She has dotted over the surface of the globe with her possessions and military posts whose morning drum-

beat, following the sun and keeping company with the hours, encircles the earth with one unbroken strain of the martial airs of England.' And may we not affirm with equal truth, that wherever England has enlarged her boundaries the Irish missionary has extended the kingdom of Christ; wherever she has proclaimed her laws he has preached the Gospel; wherever England has built a fort or a custom-house the missionary has erected a house of prayer; and wherever England has planted the banner of St. George the Irish missionary has raised the Cross, the symbol of salvation.

'THY SONS SHALL COME FROM AFAR.'

"When I contemplate this army of sturdy immigrants leaving their native shores of Europe and advancing toward your beautiful harbor; when I behold them assimilated with the native population and becoming 'bone of our bone and flesh of our flesh'; when I see them contributing to the material wealth and prosperity of the country; above all, when I observe them enriching our nation with the blessings of Christian faith and uniting with us in building up the walls of Jerusalem — when I survey this scene the glorious vision of the Prophet Isaiah looms up before me: 'Arise, be enlightened, O Jerusalem, for thy light is come and the glory of the Lord is risen upon thee. The Gentiles shall walk in thy light and kings in the brightness of thy rising. Lift up thine eyes round about and see all these are gathered together, they are come to thee; thy sons shall come from afar and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.'

"A word in conclusion to you, my brethren, who are the heirs of the faith of your fathers. It is your sacred mission to see to it that the glorious prophecy of Isaiah will be amply fulfilled, and that the twentieth century will emulate the century that has closed by the growth and expansion of the Church of Christ. This result you will accomplish by coöperating with your bishop and clergy in promoting every good work undertaken in the cause of religion and humanity.

ADVICE TO THE FAITHFUL.

"When the bishop, his clergy and people are united there is no such word as fail. They are sure to succeed. They form a triple chord that cannot be broken. They are engaged in a triple alliance more formidable and enduring than the alliance of kings and emperors; for yours is an alliance, not of flesh and blood, but a compact cemented by faith, hope and charity.

"Take an active, loyal, personal interest in all that concerns the temporal and spiritual welfare of your beloved country. No man should be a drone in

the social beehive. No one should be an indifferent spectator of the social, economic and political events occurring around him. As you all enjoy the protection of a strong and enlightened government so should each man have a share in sustaining the burden of the Commonwealth.

"Above all, take an abiding and a vital interest in all that affects the welfare of your holy religion. Let the words of the royal psalmist be your inspiring watchword. 'If I forget thee, O Jerusalem, let my right hand be forgotten; let my tongue cleave to the roof of my mouth if I do not remember thee; if I make not Jerusalem the beginning of my joy.'"

Centenary Celebration in New York. 6,500 Children Sing at Mass in Cathedral. Best Voices Represented Parochial Schools at Special Celebration Service. Ceremony Was Unique.

A MASS, unique and unprecedented in this community, was celebrated at the Cathedral as part of the Centenary Celebration.

Banked from the back walls of the great edifice to the altar were six thousand children. Over five hundred more were in the choir loft and in raised seats along the south side of the sanctuary.

The only adults in the Cathedral were the Church dignitaries and the priests and the teachers in charge of the children, who sang all the responses and incidental music of the ceremony.

The happy attendants at the Mass constituted the best singers of all the parochial schools in New York. They had been drilling for weeks in anticipation of the great event, and a few days ago participated in a rehearsal in the Cathedral. Each little one was letter perfect in the hymns and responses.

STREETS ALIVE WITH CHILDREN.

For an hour before the time for the Mass the streets about the Cathedral were alive with excited little boys and girls, ranging in age from five to fourteen years, and all dressed in their best. Most of the girls were arrayed in white and blue. The boys were garbed universally in black with wide white collars and flowing ties. Many carried American flags and others had little silk banners which had been manufactured as souvenirs of the celebration.

Many of the school delegations had been drilled in marching tactics and executed proud and bewildering movements.

Fifty girls from St. Joseph's School in West One Hundred and Twenty-fifth street, wearing white dresses, white stockings and shoes, and big yellow sashes, marched and countermarched, with the precision of zouaves.

Getting six thousand five hundred children to a designated point in the crowded city of New York at a designated time, is no small task, especially when each child is filled with excitement and anticipation, and all are dressed up.

The children were admitted to the Cathedral through the main entrance in Fifth Avenue and the side doors in Fiftieth and Fifty-first Streets. The Junior Choir of St. Francis Xavier School occupied the choir loft and led the singing.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

ALL AVAILABLE SPACE FILLED.

Every available foot of space in the huge auditorium was occupied when Rev. John J. Kean, of the Church of the Holy Name, who had charge of the little ones, mounted the pulpit and gave them their final instructions. Scattered through the assemblage at advantageous points, were singing teachers with white batons to regulate the time of the six thousand five hundred voices.

Promptly at eleven o'clock the signal was given and the children began to sing "Blest is the Faith." At the same time the procession of clergy moved from the sacristy out into the sanctuary.

Thirty altar boys were in the lead. They were followed by the monks, bishops and monsignori, who preceded Right Rev. M. A. Burke, Bishop of Albany, the celebrant of the Mass. Rev. Thomas A. Thornton, deacon, and Rev. Joseph F. Smith, sub-deacon, accompanied him. Cardinal Logue, attended by Monsignor MacCready and Monsignor McGean, was the last to enter. He took his seat on the Archbishop's throne.

The singing was inspiring. Each of the six thousand five hundred devout little choristers sang with heart and soul in the work, and the clear volume of sound was tremendous. It echoed back from the tall buildings surrounding the Cathedral and filled the streets with solemn melody.

Rev. J. Raymond Meagher delivered the sermon. Archbishop Falconio the Papal delegate, gave the children the Papal benediction.

Cardinal Logue said after the Mass that he had never taken part in such an uplifting and enjoyable ceremony. "The future of the Catholic Church," he declared, "lies in the United States."

Chinese Catholics in Boston.

BOSTON has its Chinatown, and Chinatown in Boston will soon have a respectable Catholic community if the Rev. Walter J. Browne continues to make converts as at present.

Father Browne's first neophyte came to him in December, 1903, and was baptized May 15, 1904. This was Joe Fie Ark. "Joe" is an excellent type of the Chinese laundryman, and the Propagation of the Faith Office, in Boston, has received several visits from him. "Joe" is now in China with his uncle, but will return to the United States next year.

Since this first baptism, Father Browne has received nine other Chinamen into the Church, including one of the well-known merchants in this city. These converts seem to be true propagandists, enthusiastic in their faith and anxious to spread it.

Under advice of the more prominent among these, and with the hearty approval of His Grace, the late Archbishop Williams, Father Browne and his Chinamen have secured a hall at the corner of Oak and Hudson Streets, where sessions will be held every Sunday afternoon. Some Catholic laymen will be encouraged to assist in this work of instructing the Chinese in catechism and also in secular branches.

It is well known that the ambitious young Chinaman in America is anxious to learn English, and this is sometimes given as his only excuse for embracing Christianity, but the sense of honor is as keen among the Chinese as with other peoples and occasional instances of deception should never hinder our constant work for others. God brings souls to Himself in divers ways, and many a soul groping in the darkness of unbelief would to-day rejoice in the light, if in some way or other it had come into contact with Catholic life.

We congratulate Father Browne on this good work, of which he is the pioneer in the archdiocese of Boston. It has been the privilege of the Diocesan Office of the Society for the Propagation of the Faith to supply Father Browne's converts with catechisms and other books printed in Chinese, and that office is now provided with a catalogue of more than one hundred and fifty books on Catholic subjects, published in that same language.

Catholic Literature from China.

FROM the Nazareth Printing Press in Hongkong, China, has come a package of valuable pamphlets written in Chinese on the following subjects: "A Story of the Apparitions of the Blessed Virgin Mary at Lourdes;" "Prayer-book of Kouang-tong;" "Morning and Evening Prayers Used in the Province of Kouang-tong;" "Catechism for the Aged;" "Simple Instructions on Religion;" "Catechism on Protestant Religion;" "The Road to Heaven;" "Abridged History of the Christian Doctrine, by an Augustinian Father;" "Life of Our Lord," "Proofs of Religion," "First Teaching on Religion", composed by a Franciscan in 1700; "Religion Proved by Itself;" "Stations of the Cross;" "Brief History of Religion," edited by Mgr. Louis Gabrielle Delaplace, Vicar Apostolic of Pekin. It includes the Old and New Testaments and that of the church in China.

About thirty years ago a Chinese mission was started in San Francisco and placed in charge of a Chinese priest. It proved a failure and was discontinued.

It was towards midnight on the eve of our late Archbishop's funeral. In the great Cathedral, on either side of the catafalque, the watchers had taken their places, and the people who all day long had been coming in an apparently endless stream of thousands, still approached singly or in little groups to gaze for the last time on the face of their lost shepherd. A moment of silence was broken by the footsteps of a young man who passed slowly down the middle aisle, looked reverently upon the august countenance of the dead, and hastening to a near-by pew, knelt and blessed himself. He was a Chinaman, who, after the hard day's work, had come from his laundry to offer a prayer for his spiritual father.

The following morning, while prelates and priests were gathering and throngs of people were crowding the streets leading to the Cathedral, the door-bell of the rectory was gently rung and the same Chinaman entered to announce that in a wagon outside there was a floral tribute from him and his fellow-countrymen, all converts to the faith. It was a magnificent and costly emblem, standing fully six feet, carefully and artistically arranged and bearing this inscription printed in gold letters on a band of silk:

"From the Chinese Catholics of Boston."

The tribute of generous affection was placed in the vestry and afterwards carried to the place of honor in the crypt. It attracted the attention of the visiting prelates, among others, of His Eminence, Cardinal Gibbons, who afterwards

declared that no feature of the day's wonderful service impressed him more deeply than did this touching note of sympathy from the poor Chinese.

The Chinese Crusade in Boston is awakening some curiosity, and several, like the distinguished writer of the following lines, have inquired about Chinese catechisms, of which we have a supply:

"In your excellent and interesting magazine, 'The Field Afar,' I read an account of what is being done in Boston for the Chinese. There is an old Chinaman here in whose conversion I am much interested and I would be very grateful if you could send me a catechism in the Chinese language. I have tried to procure such catechisms elsewhere, but did not succeed. Wishing you continued success in your noble work for the propagation of our holy faith,

Yours in the mission field,

CHAS. J. O'REILLY,

Bishop of Baker City, Ore."

Chinese Catholics of Boston.

On Easter Sunday the Rev. Walter J. Browne, of South Boston, added five more to his growing list of baptized Chinamen and twelve others are in the catechumen stage. In SS. Peter and Paul's Church, where Father Browne is stationed, the Chinese were in evidence at all the Easter-day Masses — one of them coming a distance of fifteen miles, fasting, to receive Holy Communion. Three young men have lately offered their sevices to this mission work, making in all seven instructors: Messers. Muldoon, Arthur, Coholan, Whalen, Conboy, Breen and Cunningham.

Father Browne, of Boston, was seated among twenty of his Chinese converts, who looked very well in European dress. Altogether the good missionary has twenty-six baptized converts and fourteen neophytes. With the help of two laymen and college graduates, Father Browne instructs his little Chinese congregation every Sunday in a small hall not far from the Chinatown of Boston.

The following paragraph from "The Field Afar" will give food for thought to all who would like to assist the Catholic Chinese mission. A writer on China says: "Here are one-third more people than all the countries in Europe together, twice as many as the Continents of North and South America, Africa and Oceanica. Only one-sixtieth are reached by the gospel and thirty-three thousand are passing into eternity every day. One-third nearly of the human race is Chinese; a third of all for whom Christ died, and for whom the Gospel is to be proclaimed; a third of all in whose keeping is wrapt up the future of our world; a third of all our fallen race who are to appear at the last great day before the judgment seat of Almighty God."

First Mass by Chinese Priest.

Celebrated in New York City Sunday by Celestial Convert.

THE Rev. Father Peter Chang, a Chinese Catholic priest who arrived in this country last week, celebrated High Mass Sunday at the Church of Our Lady of Grace, Hoboken.

Father Chang is on a trip around the world raising funds for his work in China. He is accompanied by Bishop Henninghaus, who went to the South Shantung district twenty-two years ago. He is one of the Bishop's converts. Both are the guests of the Rev. Father B. J. Ahne, chaplain of St. Mary's Hospital. They will travel to San Francisco, and expect to remain in America about six weeks.

When Bishop Henninghaus went to China he found about one hundred and fifty Catholic converts, many of whom had been persecuted. There are now, he says, fifty thousand Chinese who have been baptized in the Catholic Faith in this district.

Father Chang is thirty years old. He was ordained two years ago. He is one of six hundred Chinese Catholic priests, but it is said that he is the first native-born Chinaman to sing Mass in America.

Father Chang spoke Sunday at the Church of the Most Holy Trinity, Williamsburg, assisting Bishop Henninghaus in making an appeal for his missions. He spoke in German.

The little colony of Catholic Chinese in Buffalo called on their countryman and contributed. He was unable to converse with them as their dialect is the Cantonese and is totally different from that spoken in Shan Tung. But their writings he could read, and with the help of Bishop Henninghaus' broken English and the Buffalo Chinaman's pigeon English, an intelligible conversation was patched up somehow, and everyone made happy.

Convention of Federation Catholic Societies

Seventh Annual Meeting Holds Its Session in Symphony Hall. Delegates from All Parts of the Country Present. Inspiring Speeches and Ringing Resolutions. Great Religious Service at the Cathedral. Powerful Sermon by the Archbishop. Detailed Account of the Proceedings of the Convention.

THE seventh annual convention of the Federation of Catholic Societies was held in Symphony Hall, in Boston, on August 9, 1908. Delegates representing branches of the Federation in different parts of the country reached the city on Saturday and Sunday to take part in the great religious celebration which was held in the Cathedral of the Holy Cross on Sunday morning. Long before a quarter past ten, the hour set for the Solemn High Mass, the vast Cathedral was filled with delegates and representative Catholics from the many parishes of Boston and other sections of the Archdiocese, and when the time for the solemn function was at hand there was not a seat vacant in the large auditorium.

Monsignor Arthur J. Teeling, of Lynn, Chaplain of the Essex County Branch of Federation, was the celebrant of the Solemn High Mass. The Rev. James J. McCarthy was deacon; the Rev. John J. Crane, sub-deacon; the Rev. M. J. Splaine, D. D., master of ceremonies. Kretschmer's Mass was sung by the Cathedral choir under the direction of Mr. Pio De Luca.

Archbishop O'Connell occupied the episcopal throne, attended by the Rev. J. J. Chittick, of Hyde Park, Chaplain of the Norfolk County Branch of Federation, and the Rev. A. F. Roche, of Watertown, Chaplain of the Middlesex County Branch. Seated within the sanctuary were Bishop McFaul, of Trenton; Bishop Canevin, of Pittsburg, and Bishop Hendricks, Bishop of Cebu, Philippine Islands. Among the clergy attending the solemn ceremony were Rt. Rev. Michael Lavelle, of New York City; Rt. Rev. Schrembs, of Grand Rapids, Mich.; Rt. Rev. William Byrne, of St. Cecilia's Church, Back Bay; Rev. Dennis J. O'Farrell, of St. Francis de Sales' Church, Roxbury; Rev. P. J. Supple, D. D., of St. John's Church, Roxbury; Rev. D. J. Wholley, P. R., of St. Joseph's Church, Roxbury; Rev. M. J. McDonnell, of South Braintree; Rev. Thomas A. Judge, of Germantown, Pa.; Rev. Michael P. Norris, of Newmarket, Cork, Ireland; Rev. George A. Doherty, of Biloxi, Miss.; Rev. Andrew J. Dawson, of Niagara Falls, N. Y.;

Rev. J. J. Coan, of Quincy; Rev. Joseph F. Mohan, of Everett; Rev. Stephen Walsh, Pittsburg; Rev. James A. Walsh, Rev. Thomas R. McCoy, Rev. M. J. Toomey, Rev. F. X. Dolan, of the Boston Cathedral; Rev. Leslie J. Kavanagh, of New Orleans, La.; Rev. Leander M. Roth, of Mandeville, La.; Rev. Albert Habert, of the Quebec Seminary, Quebec; Rev. J. E. Millerick, of St. Joseph's Church, West End; Rev. Joseph L. LaBoule, of Milwaukee, Wis.; Rev. John A. Schmitt, of Grand Rapids; Rev. J. A. Redican, of the Working Boys' Home; Rev. W. P. McQuaid, of St. James' Church, Harrison Avenue; Rev. J. P. E. O'Connell, Secretary of the Archbishop; Rev. Gilbert Dolan, O. S. A., Manchester, N. H.; Rev. James N. Reardon, St. Paul, Minn.; Rev. F. X. Stembegcher, Kankanna, Wis., Rev. T. Banan, East St. Louis, Ill.; Rev. Louis David, O. S. B., Manchester, N. H.; Rev. Thomas J. McCluskey, S. J., New York City; Rev. L. J. Knappe, St. Stephen's Church, North End; and Rev. P. B. Murphy, South Boston.

Seated among the congregation were many leading representatives of the laity of the Archdiocese of Boston and also many prominent men who were numbered among the delegates from other parts of the country.

At the Gospel the Archbishop, ascending the pulpit, which was placed for this occasion just outside the sanctuary, delivered one of the most powerful discourses that has ever been pronounced in the Cathedral. He read the Gospel of the Sunday, which described Christ weeping over Jerusalem, and upon this he based the main argument of his sermon, which was listened to by the vast congregation with the most rapt attention. Taking for his subject "The Church, — The Strong Safeguard of the Republic," the Archbishop preached as follows:

The Church — The Strong Safeguard of the Republic.

UNDOUBTEDLY one of the things which drew the hearts of men towards our Blessed Lord, was the gentle human sympathy which pervaded His whole life and manifested itself in all His dealings with men. At times, indeed, He showed himself to be the lion of the tribe of Juda. Again and again He withstood the great ones of the world to their very faces. He lashed the vendors from the temple gates, and more mercilessly still He lashed with the scorn of derision and contempt the haughty Pharisee and the proud hypocrites who lorded it over the people. When the honor of the Father's house demanded cleansing and defence He rose in righteous anger and His very countenance struck terror to the hearts of those who beheld Him.

But such moments were rare, and in this terrifying mood He showed Himself only to the impostor and the hypocrite, the very sight of whom moved Him to lofty scorn. But to the people He was never thus. They knew Him only as a compassionate friend and a gentle benefactor. Upon them His face beamed with sympathy and love. When they suffered He was sad and He bore their importunities and even their fickleness with an unruffled patience. At times as He looked over the land, whose soil His sacred feet were sanctifying, a deep and tender melancholy took possession of His soul, seeing, as He did, the aridness

which it seemed no heavenly dew could soften. In such a mood His sadness was as deep and touching as when before the mighty ones of Juda His bearing was awe-inspiring.

To-day's gospel pictures Him in one of those touching moments. Seated upon the hills which overlooked the Sacred City He gazed upon it long and wistfully. For Christ loved not only mankind in general, but He loved His own people as brother loves brother. With all their faults, and He knew them all profoundly, they were His people, His Mother's people, and they were dear to Him as the blood which ran in His veins, and this city, Jerusalem, God's own city, wherein was the temple built by God's command and the ark, the table of God's law, how precious they were to Him.

Over the whole world His vision ranged and before His vision rose the proud citadels of other lands, castles and palaces, powerful and rich and fair to behold. Other temples, too, raised their splendid walls, their white marble turrets glittering in the sunlight and their gilded domes glinting like mirrors of gold. But within them was the abomination of desolation and the worship of false gods and foolish idols. Once more He looked down upon the Holy City. In that Holy of Holies the name of the true God was spoken. Upon those altars sacrifice was offered daily to Jehovah, to His own Father. There, alone, in all the world, was God known and worshipped, and yet as He looked He drooped His head, His face betrayed the awful sadness of His soul, the tears sprang to His eyes and coursed down His sacred cheeks, and Jesus wept.

When at another time, standing near the grave of His beloved friend Lazarus, the great sorrow that filled His soul showed itself in tears, those who stood by Him said one to another, "See, how He loved him." His tears were the marks of His love. And now as He sits solitary on the mount His love for Jerusalem is attested by the same witnesses. Christ was a true patriot. The love of His Fatherland with Him was deep and true and strong. For it doubtless He would have died, indeed He did die for it, and the cause of His weeping now is the thought that even His death will profit so little, and amid His tears He raises His voice in this lamentation: "Ah, Jerusalem, Jerusalem, if thou didst but know the things which are for thy peace!"

To establish peace in the world Christ had come among men. "Peace to men of good will,"—that was the burden of the angel's song when in Bethlehem the Prince of Peace was born into the world. The pagan nations, ignorant as they were of the true God and of His law, had long since lost the secret of that harmony of human and divine rights and duties which is the very groundwork of Peace. There was no law but the law of force. Might alone prevailed. The weak had long since ceased to look for justice; the poor and the little ones of earth had long since accepted degradation, and the voice of complaining had long since been stifled. Tyranny reigned supreme, and among the thousand gods to whom they offered incense and sacrifice there was not one with power enough to aid the weak. There was a God of Riches, and a God of War, and a God of Beauty, and a God of Pleasure; there was no God of poverty, of humility and of pain. The rich sacrificed to wealth that they might obtain even greater riches and they went out from its temple to plunder the defenceless. The slaves dragged

HOME FOR DESTITUTE CATHOLIC CHILDREN, BOSTON.

ST. JOHN'S PREPARATORY COLLEGE, DANVERS, MASS.

PATRICK SARSFIELD GILMORE.

FATHER CORBY STOOD ON A LARGE ROCK—THE BRIGADE STOOD AT "ORDER ARMS." FATHER CORBY PRONOUNCING ABSOLUTION. CATHOLIC AND NON-CATHOLIC FELL ON *HIS KNEES WITH HIS* HEAD BOWED DOWN. IN LESS THAN HALF AN HOUR MANY OF *THEM WERE NUMBERED* AMONG THE DEAD.

Photo by Conlin, Boston.

DEGREE STAFF,
LEO COURT, M. C. O. F.

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NINTH REGIMENT FIELD OFFICERS AT FRAMINGHAM.

from their burning hamlets were whipped into the wine vats and their aching feet trod the purple grapes into the rich wine which their drunken and pampered masters were to offer to the Wine God.

There was no law but the law of force, and hatred of man to man, of tribe to tribe, of nation to nation was the logical and natural consequence. Justice and equity are founded not upon force, but upon the eternal principles which emanate from the God who established His universe. And when He is banished from the nation's heart justice and equity vanish with Him.

What a garden of weeds God's beautiful world had become — weeds, poisonous and loathsome, that grew out of the fetid swamps and which, climbing as they grew, reached even now to where He was sitting on the mountain, and whose tendrils had already gripped the Land of Promise over which God's representatives had so long reigned. Already within the gates of the Holy City disorder had raised its shrill voice. The atmosphere of paganism all around it had begun to do its work.

The egotism, the selfishness and the heartlessness of wealth had entered through the gates with the merchandise which Jerusalem had brought from Tyre and Sydon. The gap between the rich and poor was ever widening. The luxury of the farther Orient was fast sapping the moral vigor of the Israelite. The tablets of the law were still revered, but the law itself was fast losing its power over the nation; and secretly, step by step, the vices of paganism had crept up the mount of Zion into the very sanctuary of the Lord. The cankerworm of irreligion and infidelity was gnawing at the very vitals of faith in God and in His law. And the thin veil of hypocrisy barely covered the hollowness and the sham with which the Pharisee and the Sadducee strove to hide by empty ceremonial the lack of true observance of God's commands.

As Christ looked from the high place where He sat over Jerusalem and Palestine, it seemed as if the sacred cause of God was all but lost. The very citadel of God was now the center of attack. There was force enough and more still within that citadel to rout the whole assembled army of infidelity and idolatry now gathered in battle array up to its very walls. The power of God, the Infinite and All-powerful, was there in their midst. A hundred times before He had rescued them, when the faith of the people was strong and all that faith was in God. They had but to rise from the lethargy which their indifference and their hypocrisy had brought down upon them to fling off the selfishness which luxury was weaving about them and to stretch out their hands in sincerity toward the Son of God, there seated upon the mountain above them, to accept His sweet yoke of humility and His gentle burden of charity, and once more the reign of Jehovah would return, bringing in its train justice and righteousness and the tranquillity of order which is blessed peace.

But alas! pride blinded their eyes and selfishness had hardened their hearts. The humility of the carpenter's Son was foolishness to their proud minds and the law of His fraternal love was folly to their selfish and greedy hearts. And He who had come to save them from themselves, He who had brought with Him the power of Heaven to make them again a great nation upon the earth, He who had brought the reality of God's presence instead of the figure and the shadow which

they had possessed, he who was their God and their King, was out there on the hills weeping for the blindness which hid Him from their eyes — a blindness which even He could not heal because they did not wish to see. Christ weeping over Jerusalem will remain as long as the world lasts a picture of that true patriotism of love of home and country which every follower of Christ should feel. A picture not of the false and flattering love which cries "Peace, peace," when there is no peace, which signals "All is well," even when the enemy is at the gates, which lulls the dozing citizens to sleep with lullabys fit only for babes. There are plenty such now being sung — sweet, meaningless messages of false optimism telling the world how good it is and that it is constantly growing better.

Not such was Christ's patriotism, not such may be ours, as we prize at their true value the prosperity and the real happiness of the land we love with truly Christian patriotism. Our duty it is, rather to see, as if with His vision, what are the foes which silently and stealthily tend to undermine the strength of our beloved nation; and to raise our voices incessantly against them, not with the wail of pessimism, but with the voice of affectionate warning.

For this land has been given over by God's providence to the rule of all the people and every citizen must in accepting its benefits accept also the responsibility of guarding its welfare and helping on its prosperity. And first ever in its defence, as first in every civic duty, should be the Catholic Christian; for the Church of Christ has much to be grateful for here, where its liberty is guaranteed and its precious freedom protected; and the Catholic has always shown his gratitude on every field where his country's honor demanded it.

To-day thousands of her children from every part of this vast land are gathered in this historic city to give new proof of their fidelity to their country's interests; to sit for a while with Christ upon the mountain and to see as with His eyes what things are for the nation's peace; and then to go forward and strive as He did to diminish as far as we can the false principles which threaten her very vitality and to make known the doctrine of Christ, in which alone there is life and strength, not only for the individual, but for the whole nation.

This in brief is the primary motive and reason for the Federation of Catholic Societies — namely, to safeguard the best interests of the nation by endeavoring to bring out into the actual and throbbing life of the people those vivifying principles of Christian civilization upon which Christian society is built; and secondly by denouncing fearlessly whatever endangers the public moral welfare and agitating prudently to bring about a healthy public sentiment.

No one who knows, even superficially, the national life can doubt for an instant that there is great and crying need for activity on the part of all men of good will. And since the impending ills of the body corporate are not physical but moral in their nature, the Church, whose field is the moral world, must confront them now as she has done in all the ages since the days when Peter and Linus, Cletus and Clement faced them in the Roman Empire and by the power of the cross defeated them in their very stronghold. And I daresay that the Catholic Church alone must soon be recognized, not merely as the strongest, but as the only bulwark against the prevalent social evils which seem even now to threaten not only the prosperity, but the very life of the nation. For she is to-day the only moral

body which gives indication of growing vitality and increasing vigor. She has grown in these fifty years past by leaps and bounds while all around her are strewn the wrecks of what once appeared to be flourishing sects. The Catholic Church has but just begun to manifest in this young land the undying vitality with which Christ endowed her, while on every side are heard the cries of dissolution and dismemberment of what but a few brief years ago seemed energetic religious organizations. It is not we who now say this, but their own leaders who can no longer deceive themselves when the evidences are so palpable.

I used to wonder as a boy, beholding our own small number and negligible influence, when I read that Protestantism contained in itself the germ of dissolution and decay, for facts around me seemed to offer little proof of the truth of that assertion; but to-day, more rapidly than one could ever imagine, the proofs have come to hand in the facts under our eyes, and it is the leaders of Protestantism, again I repeat, who are now proclaiming it to the world that unless all signs fail their churches may soon close their doors. Step by step the principle of private judgment and the so-called "higher criticism" have done their havoc. The Bible which half a century ago was a fetich is to-day a fable, and whatever there was of simple faith in the supernatural is fast being dried up in the hearts of those whose ancestors made faith alone the only condition of eternal salvation. Lutheranism and Anglicanism, as they were a century ago, have disappeared from the face of the earth. All the other "isms" which followed quickly one upon the other have reduced themselves at last to "nothingism." No faith, no church, no fixed moral law; nothing, in fine, of all that cannot be touched with the hands and seen with the eyes; even God himself is no longer God, but a first cause or an unseen power or anything but that Eternal Father whose beloved Son was Christ the Redeemer of the world.

A few earnest souls outside of the Church already recognize the writing on the wall. They behold with dismay the disintegration of societies, congregations and parishes. They are raising their voices now against the debacle, but it is like building a wall of sand against an incoming tide — the tide which four centuries ago started with the rebellion of Luther against his ecclesiastical superiors, and now by the force of its own logic that wave has gone on mounting until, rebellion succeeding rebellion in increasing proportions, it has submerged those who caused it and has left in its wake the utter ruin of the supernatural, and scarce a vestige of a revealed religion remains.

And with its advance in sympathetic progress the seeds of civic rebellion have been sown, and that, too, was a logical consequence. The king rebelled against papal supremacy and made himself Pope in his own domain; the people rebelled against the king with perfect logic and assumed to themselves both papacy and royalty; and now as the gaunt forms of anarchy and communism stalk abroad the process goes further and wealth and power wherever they exist are assailed. If the first rebellion was justifiable, so is the last. If no rights are sacred, then every revolution is justified. The Church is the only moral body in the whole world which has remained consistent and sternly logical. Whole nations have risen up against her. Her rebellious children have often offered her violence, but she has remained ever the same, serene in the midst of revolutions, confident of

the promises of Christ; and she has beheld the dissolution and decay of all that threatened her, while she, ever youthful, ever more vigorous, still flourishes, still teaches the truths which save society and the world.

Christ warned His Church of the battle and the warfare through which she was to march to her eternal triumph. Each century has verified His prophecy. A century ago Protestantism was in the field against her and the ground of warfare was a few texts of Scripture. To-day Protestantism has thrown Scripture to the winds and with Protestantism there is no longer any struggle. It has vanished from the field self-destroyed. But a new foe faces the Church, or rather its most ancient enemy in a new armor. It is paganism. The paganism of Rome and Greece marching under a standard woven from the last shreds of those Christian principles which have been saved from the ruins. It knows no Christ, no dogma, no leader, no time but the present, no place but the earth. It sneers at all revelation, and scoffs at the supernatural. And yet it hails as a new salvation the ravings of half demented prophets and grovels in the stupidity of Oriental superstition.

And leagued with this foe, who fights with lazy indifference, there is another which is neither lazy nor indifferent, but with a virulence of antipathy and a tireless activity all its own wields in season and out of season its sharp weapon with a hate that is almost blind at everything that is left of the Christian name. The aggressiveness of this enemy of Christ is the aggressiveness of the evil one himself. And its cunning is the cunning of him who is the father of lies. It disdains no means, it scorns no assistance that will produce desired results. The press, the stage, the platform, however and wherever it can catch the public ear and the public eye, serve its purposes. In France it worked for half a century without showing its true hand; and when at last it was caught red-handed, no lie was too gross, no calumny too vile to cloak its own trickery and deception.

And so the two foes which face to-day the Cross of Christ, still raised aloft by His Church as the tree of eternal life and the banner of salvation, are first, the last remnants of that negation once called Protestantism and now styling itself queerly enough "The New Religion," and secondly, the same eternal energy, paganism, which the Apostles faced from the first day when to the Gentile world they preached Christ crucified. And the Catholic Church to-day, holding firm and fast to the same principles and the same doctrine and the same law which Peter and James and John delivered to Jerusalem and Rome and Athens, standing on the ground of the same eternal truths, never changing, yet always moving the whole moral world, remains in spite of new thought and new theories the only permanent strength in all the world, the only reliable moral force upon which all order and law and authority can depend, and therefore the only moral organization and institution which withstands alike the false pretensions of the conceited novelties in religion and the turbulent restlessness of all revolutionists against civil order.

It it wonderful how men can deceive themselves with a little flattery and it is pathetic to see what intellectual vanity can do to cover up the glaring fallacies of new systems. To accept what the experience of ages has proven has for some temperaments little attraction. Newness, originality, is the first requisite for them, and so under the guise of a new need for new conditions they invent for them

selves new principles, a new doctrine and call them a new church. And with a blindness which is beyond comprehension they fail to see the double fallacy of their position from the point of view of both history and philosophy. For the profound student of history knows that every so-called new condition of society has been repeated one hundred times before in the story of the race. The names of the people and places change, the conditions are identical. There is not a single condition existing to-day in the whole world, civilized or uncivilized, which the Church of Christ has not faced one hundred times before and settled with the same identical principle. And the student of philosophy knows that truth is always truth and the only originality in the moral order is immorality; and yet we are expected seriously to listen to all this talk about the growth of truth and the new religion. If this growth exists as we plainly recognize that it does, in a return to the paganism of twenty centuries ago, we fail to see what the twenty centuries of growth have accomplished. If this so-called "new thought" and new religion mean the blotting out of the whole morality of Christ as in the end it certainly does, all meaningless phrases to the contrary notwithstanding, prating about progress and intellectual advance is the progress of the crab walking backwards.

Take away from the Christian religion all that makes it essentially Christian, the divinity of Christ, the reality of the supernatural world, the necessity of grace, the inherent moral weakness of human nature — take them away as the "new thought" and new religion have done and we ask why speak of Christianity at all, except as a mockery and a snare. It is strange that with all their boasting they still fear to call themselves openly the pagans that they are.

They pretend still to reverence Christ. Strange logic! for if Christ be the man they represent, He is the greatest impostor and criminal the world has ever known. For he has deceived the human race in the most vital matter that concerns humanity. Why then this mockery of their allegiance to Christ and the name of Christian? It would seem as if they had a superstitious dread of taking the last and most logical step of all — that of renouncing the entire Christian name and openly joining hands with those who have opposed it from the beginning. And we repeat, driven as we are by the inexorable force of the true logic of their position, that they stand before this only alternative: either to go back to the shadow of the cross upon which the God-Man died for their salvation, back to the rock upon which Christ built His Church, that Church against which neither new religions nor new revolutions can ever prevail; or frankly disavowing His principles and His law throw off His yoke entirely and take the only other logical stand, the stand which all the world had taken before Christ came, that there is nothing but conjecture in the whole realm of spiritual life, no certainty of hope beyond the tomb, no philosophy of life, but that which bids man to eat, drink and be merry, for tomorrow we die, and death ends all.

This is the true and logical terminus toward which modern life, rejecting the guidance of divine faith, inevitably is tending. It is unquestionably the final conclusion of the premises which the so-called "new thought" has openly espoused. Are they prepared to accept the bitter logic of the situation? A logic which has begun to work itself out under our very eyes and the fruit of which, however unwelcome, is now at their very doors. Why talk about the evils of divorce? Why

bewail the diminution of the birthrate and the threatened extinction of family life? Why decry the rising discontent visible all around us? Why complain of the social disorders that are rending the civil fabric? Why exclaim in horror at the lawless uprising of anarchy and riot against constituted authority? Why bemoan the growing divisions between the rich and the poor and the clamor which fills the land of class against class? These are after all only the practical working out of the very principles which for a century and more the apostles of this new religion have been upholding. They are the scourge which infidelity and agnosticism have brought down upon the shoulders of those who have preached them.

The people are more logical than their leaders, these wiseacres with intellects too great to accept historic Christianity. Poor, dull people, with whom these modern philosophers so often have grown impatient because they learn so slowly. They are learning fast enough now — they have seized at last the full meaning of the new principles of salvation which make each man both pope and king, which hand over to the interpretation of each individual the mystery of life to solve according to his own judgment and his own taste. Yes, they are learning fast now — so fast that their teachers are horrified at their aptness. And when at the lightning speed which they now have attained the new principles have arrived at their full application, when all government is threatened, except the government of each man by himself, when at last the only sanction which human law has is force, as it must be when the groundwork of the supernatural is abolished and moral obligations have no more meaning, what will there be left to oppose to force but force, and what is that but war. And the war, not of nation against nation, but of man against man; and that is anarchy.

It is idle for them to imagine that philanthropy will have any power to stem the tide which infidelity and irreligion have started. It is mere folly to attempt to supplant faith by humanitarianism. This is the latest of all their fallacies and will be found as fruitless as its predecessors. The evil is deeper than mere surface ills and the momentary relief of them can never change the radical wrong. There are certain appetites that only grow by feeding, and if life is to be reduced to the mere process of getting no amount of material giving will ever satisfy its insatiable hunger. That remedy has been tried before and failed utterly, and that for the simple reason that moral content alone produces real happiness whether a man be as rich as Crœsus or as poor as Lazarus. And there can never be moral content without moral life, and there can never be moral life without spiritual law, and there is no spiritual law that has any lasting foundation, any substantial hope any universal and eternal motive but the law of Christ living in His Church.

If there is any form of government which needs for its permanence and prosperity the conserving force of right moral Christian sentiment it is a republic. Under a monarchy loyalty to the reigning house and its traditions and glories, together with the aristocracy of inheritance can, as history has often proven, hold in abeyance the forces of disunion and dismemberment. To-day the greatest power which holds together the whole Japanese empire is the veneration in which the Japanese rightfully hold the Mikado and the Imperial family. In a republic there is no such conservative influence. The principle at least in theory of a democratic form of government is that the will of the majority of the people is the law.

Popular sentiment then is the very groundwork and foundation of its existence, and the moral atmosphere which pervades the mass of the citizens is the only safeguard of its permanence. It is for this reason that, while changes in a monarchy are slow, in a republic they sometimes come with the rapidity of lightning. The germ of disorder, which in an empire may take centuries to develop, in a republic may require but a single year. It is for this reason that no one who loves this thrice blessed land of ours can behold with indifference the smallest beginnings of those principles which in these latter days more than ever before have become evident among us — the principles, I repeat, of a new paganism imported from the schools of German agnostic philosophy, finding their way through the universities and the pulpit down among the people. Wait but a little longer and the nation one day will awake startled to find the principles which it once applauded doing such mischief as these myopic teachers never contemplated.

For the people are merciless in their logic when once they have learned well their lesson. If the whole period of their early education is spent with no instruction in the divine truths which lead towards God, they can hardly be expected later when passion and self-interest have grown stronger to find their way to Him. If all their childhood passes in the effort of merely mental training and no thought is given to instilling into their childish hearts the moral curbs and restraints and influences which hold the appetites in check, or if the only basis of moral restraint is human respect, who is to blame if in later life self-will and self-seeking shall burst these weak bonds and sweep before them whatever stands in their way? The lack of religious influence in early years in the home and in the school has begun already to bear its fruit in every phase of our national life. And this unwelcome fact is so palpable that at last the once enthusiastic devotees of a purely secular education cannot close their eyes to the inherent weakness of the system and its vicious effects upon the whole life of the people.

We Catholics have pointed it out like many another danger for a century past and our only thanks were to be rated as enemies of popular instruction and belittlers of the great panacea of public school training. But we are well accustomed to this kind of gratitude, and having sounded the warning for others, we have done our own duty to our own under circumstances which have proven our sincerity; for while our people are among the poorest of this country in material goods and the least able to bear new burdens they have attested their fidelity to the welfare of the nation in a way that not even the richest have done. Out of their slender means they have erected, at the cost of millions and millions of dollars, schools and institutions wherein their children might be taught that there is a God to whom all men must be responsible, that the moral law emanating from that God binds them during all their lives, that all authority is from God, that civil rulers are sacred in that authority, that the law of the land is to be obeyed under penalty of God's displeasure, that the rights of property are sacred, and all those other inviolable principles of right and duty which stand for order in the world and the peace of humanity.

What other organization in this whole country is doing at such tremendous sacrifice what we have done? And for all this we have received up to the present nothing but suspicion and distrust. Nay, more, while doing for the children of

the nation what even the nation itself cannot do, we have been burdened with a double taxation, which is, let us say it boldly and continue to repeat it until the burden is removed, nothing short of outrageous tyranny. For we have been forced while expending enormous sums which we could little afford in the training of our youth in the sane principles of Christian morality which are the best safeguard of the nation, to pay more than our share of the taxes for the support of schools which, however good they may otherwise be, can never by their very constitution even so much as lay one stone in the moral foundation of civil life. For, I repeat, there is no morality without religion. There may be ethical speculation which the child is free to accept or reject, and surely that is poor morality. And so this most recent effort to inject into secular education some appearance of moral training is almost worse than none at all, since by its doubtful attitude it must inevitably weaken the whole basis of moral law by making it appear to the child as a matter of choice and selection or even of complete rejection, for its foundation is, not the eternal principles of the Divine Will, but the mere question of human agreement. And I call upon this Federation and upon every Christian in the land to oppose with all his influence this latest attempt of an infidel propaganda to thrust into the schools what appears on the surface to be an innocent system of ethical culture but which in reality is only another clever ruse to substitute a pagan philosophy for Christianity. Better one hundred thousand times never mention the name of religion, leaving it to the homes and the churches to do what they can in supplementing the moral and religious training of the child, than this astute manœuvre to root out of the child's life every idea of sentiment of supernatural law.

Federation Convention Speeches.
Bishop McFaul's Speech on Federation.

MR. CHAIRMAN, LADIES AND GENTLEMEN:

I have delivered so many addresses before National and other conventions of the American Federation of Catholic Societies that I find it impossible to introduce any new features in this discourse. I must, therefore, content myself with the presentation of the old arguments and hope not to tire my audience, because it is mostly composed of new delegates from various parts of the country who have not listened before to my exposition of the claims of this organization upon their consideration.

Let us begin by assuring you that I am very thankful for this opportunity of addressing the cultured people of the city of Boston, and that I highly appreciate the magnificent welcome you have given Federation this evening. To be greeted so warmly lends inspiration towards the advancement of any movement. In this instance, however, encouragement is given by your numbers which show that Catholics have realized the importance of their message to the people of America, and are ready to grasp a suitable instrument for its deliverance.

Federation is under the deepest obligation to your distinguished Archbishop, and to the Catholic clergy and laity of the Archdiocese for so splendid a demonstration of interest in this now powerful and widespread means to advance Catholic interests.

THE BIRTH AND GROWTH OF FEDERATION.

Not long after the Catholic societies of the United States had begun an agitation for the establishment of Federation, I took the liberty to commend their action. Before, however, identifying myself with the movement, I sought the advice of some of the leading archbishops and bishops of the country, among the rest, your late lamented Archbishop Williams, whose words and deeds shed such lustre upon the Church in New England. Words of encouragement came from all sides. I was assured that the day had arrived and the times ripe for the inception of such a lay apostolate, and that the hierarchy of America would cheerfully lend the assistance of their powerful influence. The work has expanded and progressed, and its usefulness became more apparent as it grew older. Our meetings

are mighty educators through the medium of the press. Our National Conventions, north, south, east and west in the great cities of the land, have assumed the proportions of splendid Catholic Congresses, attended by many nationalities wherein thousands of all races and creeds listen to the ablest ecclesiastics and laymen discussing publicly the most absorbing topics of the hour.

It is evident that an educational campaign has been inaugurated, whose importance can scarcely be appreciated at its full value, until the seed has taken deep root and the branches of this sturdy tree shelter the teeming Catholic millions of the United States. We are proud of the fact that our message has gone forth to our insular possessions and inspired the Catholics of other countries, such as England, Italy, Australia and South America to follow our example.

We are gradually approaching the consummation of our hopes, the unification of the Catholics of the United States. Federation now numbers close to 2,000,000 members, and keeps its work before them by the publication of a paper called "The Bulletin."

Before proceeding further, let me at once lay down certain propositions to guide me in the elucidation of my subject:

First, I will tell you what Federation is not; second, What it is; third, What it has already accomplished; fourth, What it intends, with God's blessing, to attain in the future.

There are some Catholics who misunderstand the nature and object of the organization, and have, therefore, ranged themselves in opposition to it. It is difficult to understand why the principles of Federation are not better understood, after such wide dissemination of its aims and methods, and the commendation of so many prominent members of the hierarchy. It would appear that these people consider themselves wiser then their spiritual shepherds and shrink from joining the Federation lest by premature action it might in some instance do injury to religion.

FALSE IDEA OF FEDERATION.

Several erroneous conceptions of Federation abound. Some think it is a sort of Grievance Committee, whose members intend to meddle unreasonably in the body politic. They add that the result must be friction between Catholics and non-Catholics who are now living together peaceably and harmoniously. Why, then, stir up strife and bigotry?

These good people need not be alarmed, for we are just as anxious to live in quietness as they are. We desire strongly to possess the good will of our fellow-citizens. Federation intends to cement and strengthen the bonds of friendship which should exist in every well-organized community to foster peace and happiness, and to remove those misconceptions of Catholic thought and action which have heretofore proved so detrimental to our true interests.

The aim of this organization is to cultivate peace, to destroy bigotry, to place ourselves and our Church in their true light before the American people. It labors unceasingly to extend the hand of fellowship to non-Catholics and unite with them when necessary for the solution of the problems of the day and the redress of the evils which are menacing the stability and security of modern civilization. What

grand results could Catholic unity accomplish for the education and uplifting of the masses; what evils in this city or the nation could long withstand the continued opposition of millions of intelligent, virtuous, law-abiding citizens!

Others assert that such an organization is useless because it aims to redress grievances when only imaginary grievances exist. For the benefit of all who are thus disposed, I shall ask a few questions: Is the Bible read, are Protestant prayers recited and sectarian hymns sung in the public schools of your district? Is the priest allowed free access to all public institutions, whether penal or charitable, for the purpose of administering to the religious needs of the inmates? Is the Mass or any Catholic religious service allowed in your public institutions? Do the inmates all gather together to attend Protestant worship? If Catholics are obliged to attend sectarian worship what becomes of the freedom of conscience guaranteed by both State and National Constitutions?

To redress our grievances will not create enmity between us and our fellow-citizens. Do you know why we have grievances in this land of liberty? Because of weak-kneed, jelly-fish Catholics, who are afraid to call their souls their own. Walk abroad in this great country of ours, from the Atlantic to the Pacific, from the lakes to the gulf. What sort of a man is the average non-Catholic American whom we will meet? Generally a broad-minded man, a large-hearted man, a lover of justice and right and a strong hater of injustice, wherever found. You prate to him of grievances. What will he say? "Our fathers mingled their blood to found this glorious Republic; shed it like water to maintain this Union, and you have no business to have grievances. If you have them, it is your own fault. You are too cowardly to make them known and have them redressed." And wouldn't he be right? Is it not the truth?

Some affirm that Federation is a political organization, and therefore dangerous to the welfare of Catholics and Catholicity. Now, I defy any one to read the literature of this movement and establish that proposition. It is only the selfish, scheming politician who thus tries to give the organization a bad name, and to retard its progress. The statesmen, like Grant, will tell you: "Get your people together, send in petitions, and you will succeed." Often our representative in the State Legislature, or in Congress, cannot give us the justice he desires, precisely because we do not encourage him. On the one side he has the petitions of all the bigots, and none from us. If we manifested our strength, not as Catholics, but as American citizens, he could say to our opponents: "Gentlemen, here are your petitions, and over there, do you see the thousands? How can I afford to ignore the claims of those Catholics?"

There are others who say: "If there are no politics in it, what's the use of it?" There are two kinds of politics. In one we are engaged; in the other we are not. Federation cannot engage in partisan politics. It has within its ranks Democrats, Republicans, etc., and to engage in that kind of politics, it is evident, would be simply suicidal and destructive of the organization.

What kind of politics is there in it? Let me illustrate by example. A few years ago a bill was introduced into the New Jersey Legislature, the wording of which was ambiguous, and might have subjected our parochial schools to taxation. I requested some influential Catholics to suggest the propriety of changing the

phraseology of the measure. The reply was: "We don't want to tax your schools; that bill was drawn up by a learned constitutional lawyer of Newark, and it will have to stand." Immediately I summoned the Executive Board of the State Branch of Federation. A committee was appointed of Irish-Americans and German-Americans, some Democrats, others Republicans. They called upon the majority leader of the House, and said to him: "We represent the Federated Catholic Societies of the State. We are opposed to the phraseology of that tax bill; we ask that it be changed, otherwise we will go back and report to our societies." What was the reply? "Gentlemen, for Heaven's sake, don't stir up a hornet's nest on this question. What changes do you want? We will be very glad to make them." That's the sort of politics there is in Federation. And it is certainly high time that we began to know how to employ the prerogatives of American citizenship.

FEDERATION AND ITS OBJECTS.

The American Federation of Catholic Societies is an organization of subordinate societies for the advancement of the civil, religious and social interests of Catholics in the United States and its dependencies. It will not interfere with the aims or autonomy of organizations joining it. Such a union is desirable for the formation of an instrument which will always be ready to voice the Catholic sentiment in the State and in the nation. We may seldom need it, but when we do, we need it badly, and it must, therefore, be in such shape that we can immediately put our hand upon it, knowing that it is powerful enough to produce the required result.

Federation desires no privileges; it claims for Catholics only what is just and fair. It endeavors to create sound public opinion on the problems of the day and to proclaim their Catholic solution. It stands for the Christian life of the nation; for the Christian education of youth; for the sanctity and indissolubility of marriage, and the protection of family and the home. It maintains the necessity of Christian principles in private and public life; in all financial and industrial relations. It battles against all errors opposed to Christianity, especially those which threaten the foundations of society. It will coöperate with all loyal citizens in the cultivation of truth and virtue, and in the uprooting of falsehood and injustice, wherever found. These aims are both religious and patriotic, and are certainly worthy of Catholics and American citizens.

THE FRUITS OF FEDERATION.

It is often asked: "What has the Federation accomplished during the seven years of its existence?" Among many other practical results may be mentioned the following: The creation of Catholic public opinion in the United States; the repeal of the obnoxious marriage law in Cuba; the betterment of conditions in the Philippine Islands and Porto Rico; the appointment of Catholics on the Indian and Philippine commissions, permission to celebrate Mass in the navy yards, prisons and reform schools; the appointment of Catholic army chaplains; the protection of Catholic Indian schools and Catholic Indian Missions; the introduction of Catholic books into the public libraries; the defeat of the Bard Amendment, affecting the rights of Catholic Indians; the acceptance of the Father Marquette statue by our government; the protection of our Catholic Filipino students· the

inauguration of a crusade against indecent and immoral literature, pictures, post cards, theatricals and advertisements.

In Ohio, New Jersey, Illinois, Indiana, Kansas, Louisiana, Pennsylvania and Kentucky the Federation succeeded in defeating legislation injurious to Catholic interests. It has also exposed indecent and bigoted publishing houses and brought the light to bear upon the acts of the prejudiced incumbents of public positions.

WORK PROPOSED FOR THE FEDERATION.

Among the works in which Federation is engaged, and which it expects to prosecute with renewed vigor after this National Convention, let me select these two: The unification of the Catholic nationalities of the United States and the solution of the School question.

If we look into the statistics of the Catholic Church in this country, we shall find that, within the last hundred years, we have had great losses. We are now about holding our own, although there is still some leakage. The multiplication of our churches, religious and educational institutions, the number of priests are all stemming the tide. Indeed, we are making encroachments on the non-Catholic body by our missions to them.

The time was when it was different; when the Irishman and the German, with his descendants, scattered over the broad face of this country, lost the faith, joined some of the sects, or the great crowd, which some call the "big church," what Christ called the world, always without doctrine, and generally without morality. Some tell us that, if the descendants of Catholics inhabiting the land now covered by the nation had been steadfast in the faith, we would number at present about half the population of the United States, or about forty millions, whereas we are between twelve and fifteen millions. We certainly don't want this leakage repeated, and we are large enough and strong enough to prevent it if we stand together. It will recur unless we take up the cause of the foreign nationalities coming to our shores.

Consider the problem which confronts us in the saving of the different races to the faith. See them in our large cities, thousands upon thousands are collected together. Poles, Slavs, Italians, Hungarians, have come across the Atlantic like great, immense flocks of migrating birds, and have sat down in the midst of our cities. When I visited Chicago, I was taken to a colony — a small one compared with other nationalities — of 40,000 Bohemians. It was a portion of Bohemia, rooted up as it were, and transplanted in America. These people retain all their race characteristics, customs, etc.; they have their own language, their churches and their newspapers. There is very little intercourse with their fellow-citizens. Now, temporary segregation, of course, has its advantages at the beginning of a colony, for the preservation of the race, and of religion, until the people realize their surroundings. But this state cannot last. America must and will remain American, and its people will be Americans. This is nature's law. You cannot have Ireland, or Germany, or Italy, or Poland, dwelling here forever. Thus it has been with other nations — the Irish, the Italians, etc. It required generations to form and fashion the typical man of each nation. Thus was formed the typical

Englishman, etc. You know him the world over. You recognize him wherever you meet him.

In the course of time the same will come to pass here, and thus will be formed of all the nationalities the American of the future, physically, intellectually, morally and socially the noblest citizen of the grandest nation on earth. It is during this formative process that there will be danger. When the colony begins to disintegrate, when its families and individuals begin to intermingle with the rest of the population, then will come loss of faith, unless we are prepared to prevent it.

These nationalities are all alive to the importance and the benefits of organization. Let us take them in among us by their societies. In this way they will be kept in constant touch with us, and we with them, learning our national and religious life, and preventing them from becoming the prey of proselytizers. In a word, we will give them the benefit of over a hundred years' experience on this continent.

THE SUPPORT OF PARISH SCHOOLS.

We want to keep up agitation on the School Question, to educate our fellow-citizens to see the injustice of taxing us for the education of their children, and selecting a system which we cannot patronize. They tell us that in a country like this, with so many denominations, there can be no other system. There is another system in England, Germany, and Australia. Why not here? They say that we are the enemies of the public schools; that we want to destroy them. We answer, that is a mistake. Since you are satisfied with these schools, we will not interfere with them, but be generous and just enough to make a compromise with us.

INJUSTICE OF THE PUBLIC SCHOOL SYSTEM.

The immensity of wrong done Catholics may be inferred from the following statistics based upon the report of the United States Commissioner of Education for the year ending June 30th, 1904, which states that 11,318,256 pupils attended the public schools during that period. He also states that the entire cost of education based on average attendance was $24.14. To find the actual cost of tuition, we must deduct $4.37 allowed for sites, buildings, etc., which leaves a balance of $19.77. This is the cost of tuition per pupil for one year. I have calculated from various United States statistics that the average cost of the educational plant required per pupil is about $150.00. It is clear, therefore, that our 1,066,207 parish school pupils in the United States, at $19.77 per capita, save the nation $21,078,912.39; and the educational plant required for 1,066,207 pupils in the same schools, at the rate of $150.00 per pupil, saves the country $159,931,050.00, making a total of $181,009,962.39.

What an immense sum we save the state to exercise freedom of conscience; for the right to educate our children as Christians! The figures would be greatly increased if we could calculate the entire sum expended for tuition since the establishment of parish schools in the United States. Is it fair for the majority to subject their fellow-citizens to such treatment when a compromise can be made so easily, leaving intact all that they desire — the retention of the public school system?

PROPOSED SOLUTION.

What is the solution suggested? 1. Let our schools remain as they are. 2. Let no compensation be made for religious instruction. We don't want it. We have seen what has happened in countries where the clergy are the hirelings of the State. Our principle is, let the pastor take care of the flock, and live by the flock. 3. Let our children be examined by a State or Municipal board, and if our schools furnish the secular education required, if we furnish the goods, let the State put down the cash. Mind, we do not ask anybody else's money. All we want is our own money, for the education of our own children. Is not that fair? Yes, and Americans are being gradually educated up to the justice of our position. Suppose that in some large city this system could be initiated, so that non-Catholics might see that it is not inimical to the existence of the present public school system, it would not be long until we would have our rights. But some say, "if we go that far, then all the denominations will want their share of the school fund." But why should they? Are they so unwise as to destroy a system with which they are now so enamored, simple because Catholics would receive justice? I cannot believe that our non-Catholic fellow-citizens are so selfish and narrow.

Let me say here that before Federation took up the school question and proposed a solution, the laity, many priests and even some bishops were groping in the dark, not knowing what to say upon the subject. Federation has put the whole question in a nut-shell, so that anyone can understand it. Such is the value of public opinion, of threshing out a question in the light of day.

Be assured that the status of the Church and her members in this country renders the American Federation of Catholic Societies a necessity. What has produced such sad injuries to religion and education in unhappy France? Listless Catholics, who allowed a generation of unbelievers to monopolize the press and the government. When these enemies of religion had obtained the upper hand they proceeded to abolish Christian education and to root up the Christian Church. Had the Catholics of France been united in the defence of their interests that country would still bear the proud title of "the eldest daughter of the Church," and the French nation founded on religion and morality would not have destruction branded upon its forehead because of the crimes which cause it to have more deaths than births.

What a contrast we behold here in America, where men see the power of the Church in all her glory and the unity of her members! The brainy men of America Catholic and non-Catholic alike, are impressed with her magnificent organization, and her marvellous and beneficial influence on every condition of life. The late Mark Hanna is related to have said to a Catholic bishop: "Bishop, I have studied the fundamental principles of the Catholic Church, and want to say that I speak not as a politician, but from profound conviction: if ever the liberties, the free institutions of America are in danger, the great Catholic Church will be their salvation."

Bishop Hendrick's Address on the Church in the Philippines.

YOUR GRACE, RT. REV. BISHOPS, LADIES AND GENTLEMEN: I esteem it a very great honor to be invited to speak before this Convention of Catholics associated together to make, I believe, the first successful effort to give the Catholics in this country fair play. As I understand matters as a Catholic priest, we have never asked for anything but a fair field and no favors, and I believe that is what this Federation stands for, and I esteem it an honor to be invited to speak to you. I thank those at the head of it for this privilege.

The Philippine Islands, as you know, are situated just north of the equator, to the southeast of Asia, and contain a total population of seven and one-half millions, or something like the population of New York State. Of this population six and one-half millions are Catholic Christians; one million more are Moros, and about five hundred thousand are various kinds of savage tribes, Iggorotes, etc. You know the Philippine Islands were discovered by Magellan in 1521, and the first Mass was said in the Philippines in what is now the city of Cebu. That expedition was unsuccessful so far as permanent settlement was concerned, but the Spaniards returned in 1585. We have in Cebu a college which was built in 1595, forty years before John Harvard was born in England. This college was built for the East Indians. The population at that time was recognized to be somewhere about two millions so you see that under the Spanish rule it has not decreased.

These people were, of course, savages, but they were taught the arts of peace, masonry, weaving, and all the arts that were well known in Europe at that time. They became skilled workers in metals, in cloths and artificers to take care of the natural resources of the soil, such as coal and iron ore.

There is a general impression, of course, that the Filipinos are savages. I wish to say that the Filipino people will compare favorably with any Christian people in any part of the world. (Applause.) The savage Filipino "tow" or peasant, is naturally and instinctively a gentleman. He has a sense of self-respect and decency that will enable you to classify him with the best of any other country. They are not a lazy people. It is the unanimous report of the contractors that, given equal food and given equal treatment, the Filipino will work alongside of any inhabitant of any other section of the world and give just as efficient service.

They are a very brave people. The United States army can testify to that, that there are no braver people in the world than the Filipinos. As an army officer expressed it to me: "If you bayonet one he will try to catch the gun and pull himself up to get another stroke before he dies." Another army officer said the Orientals are very different from the Western

people. If you wound an American, an Englishman, a German or a Frenchman, you put three men out of commission: the man who is wounded and two to take care of him. If you wound an Oriental the others will walk right over him and keep on fighting, then come back and take care of the wounded. They are desperate fighters.

The Filipino is hospitable. It is true he only gets a little, maybe only a handful of rice and one or two small fish a day, but he goes all through the country carrying no food with him. He goes along until it is meal time, then he goes into the house where he may happen to be, knowing he is absolutely welcome and sure of what they have. He is welcome to stop there just as long as he pleases, go when he pleases and no questions asked.

I believe there are fewer paupers in the Philippines than in any country I know of. I was for twelve years identified with charitable work, with the Society for the Prevention of Cruelty, and I believe there are less paupers in the Philippines than in any country of the world. They take care of their poor. In the city of Cebu we have very few. I cannot tell exactly how many. In Carcora I asked how many paupers they had, and they said three or four old men came once or twice a week for food. That is in a city of forty thousand.

They are considerate of the feelings of others; they bear wrongs patiently. They are charitable to the poor, and respectful to the aged. Although they are so brave in battle they are not people who pick quarrels. The United States army can testify to that, that although they are brave, they can be led with a thread. If they are persuaded that you will be just you can do anything with them: but if they think you are intent upon treating them badly they naturally will fight to the last.

The Filipinos were not understood by many of our army officers when America first went there. Such men as Jake Smith, Edwin F. Gleen, who shot down people under their sworn protection. Naturally the Filipino came to the idea that no faith was to be placed in the word of an American army officer. I do not say the Filipinos all did this, but in that locality. In general the Filipinos have the highest respect for the officers of the American army. They hold them everywhere in regard, because the army officers are honorable gentlemen and the Filipinos appreciate that.

As to the hospitality of the Filipino I will relate one incident. An army officer was up in the mountains, alone in a hostile country, and his horse gave out. He saw a little group of persons having horses at a distance, and he went to them and asked to buy a horse. They would not sell him one, and he picked out the finest one they had and said: "I will give you any price for this horse." The man who owned it said: "You cannot have it; it is not for sale." "But how am I to get home?" "Take my horse and send it back by your servant, and your horse will be here." The person with whom he was dealing was a leader of outlaws in the mountains, and the United States army was seeking to capture them; but being alone among them in the garb of an enemy, it was the instinct of the Filipino to treat him with courtesy and send him away as thev would themselves wish to be treated.

There is very little drunkenness among the Filipinos. In four years I saw only two drunken men. They are not beggars.

You understand that the diocese of Cebu contains about two million people, to be exact, a little more, 2,070,000. I desired to get at the condition of the whole diocese, and visited it rapidly. So I have been all over this territory, excepting in the mountains. We have 221 parishes, 200 parish priests, and over 10,000 souls to each priest. We have 134 secular schools and 106 religious. We have 12,000 Catholic children in Catholic schools: in the public schools 130,000, and 255,000 children who do not go to school at all. We had last year 75,000 baptisms and 59,397 burials, so you can imagine the rate of increase, which is about two per cent, every year.

Now we have in our diocese, I reckon, 500,000 Catholics who have no priest at all to attend them, even when they are dying. To appreciate that position there are 850,000 souls in the Boston archdiocese. Now you can imagine if 500,000 were deprived of priestly consolations what it would be. I believe our diocese is as well supplied with priests as any other diocese. I do not know of any better.

Again, the titles to our church property has disturbed us very much in the past, but I believe that is about settled now. In the question of our Church claims for damages I may say that Congress acted very nicely. The rules laid down for the guidance of the Army Board were, I understand, according to international law; that is, no claim was to be allowed which resulted from an act of war. That meant that if an enemy should take refuge in this building and it should be necessary, in order to dislodge him, that this building be destroyed, that is an act of war, and no claim can be made for damages. Also what they call "wanton damages." If there is an army passing through here, and two or three or more soldiers should burn the Cathedral, the theory is that the Government was not responsible, because it was not supposed to be the idea of the Government that this building should be destroyed. So taking out the wanton damages and those damages resulting from an act of war the most of our claims were disallowed, but Congress allowed us $403,000, and I must say I was very much gratified at the spirit shown. The most of the debating was done by the Protestants. The Catholics hardly said one word in Congress, but the debating was done by the Protestants. There were three or four persons who were against the bill, but all the rest were strongly for it. It proves a conclusion which I made after many years experience in America, and that is, that Americans can be depended upon to be fair, provided the question is put before them fairly. (Applause.) I mention that because I believe that is the foundation of hope for the existence of this society. It is not the desire of this society to make any unfair claims; it is not the desire of this Federation to ask anything that Catholics should not have, but it is our desire to place our representations before the public fairly and honestly, and I believe, and I think you believe, that nine out of ten non-Catholics will be in favor of yielding up what is properly ours. (Applause.) That is my experience in Congress.

The American Bishops, as you know, were sent to the Philippines somewhat at the expense of the American Government, the idea being that they being a Catholic people, the American Bishops could be used as it were as a go-between between the Government and these people. I know that the people of the United

States knew very little about the Filipinos, and most of the Filipinos had an idea that the people of the United States were Protestants and desired to take away their religion from them. It shows the wisdom of Rome in this, that the American Bishops were ordered to Rome for consecration. When the poor Filipinos found out they were consecrated in Rome by order of the Holy Father himself they said: "There can't be anything wrong with their religion, they are genuine Catholic Bishops." (Applause.)

I was a little doubtful about my reception. I was going away from a country where I was well known and had many thousands of friends to a country where I was not known; where I would be recognized as belonging to a conquering race. I may say I was not wanted there by the people; but when I, as a representative of the Holy Father, went there, it was most touching to receive the demonstration I did, and I may say all the Bishops received the same, or at least most of them. When we came into the harbor at Cebu every ship was dressed. An escort of these steamships made our path into the entrance of the harbor and accompanied us to the wharf, a distance of three miles.

We have studying for the priesthood some eighty seminarians, and the most of these are in the Seminary of St. Charles. As I told you before, we have a seminary built there in 1595, forty years before a man named John Harvard was born in England. This institution numbers about one thousand students.

Now our need in the Philippine Islands is your support. You, ladies and gentlemen of the Federation, have known that we were in much distress. Our people are desperately poor. They have been made poor not only by unfair treatment, but God Almighty has been pleased to visit them over and above all this, with pestilences of smallpox, cholera and other diseases, of cattle as well as men. One man had 5,000 head of cattle, and at the end of the attack he only had eighteen; ninety-five per cent of their work cattle died. There is a vast extent of country lying idle for lack of working cattle.

There is one more subject I would like to mention, and I will ask your indulgence. That is the question of tariff between this country and the Philippines. It is one of vast importance to us in the Philippines, because I believe it makes the difference between prosperity and poverty. The United States has a high tariff wall between this country and the subjects of the United States in the Philippines. Before the Americans came in, the Filipinos had markets abroad, free trade practically with all the world. Now they have not free trade, and the United States has given them nothing to take the place of it. For instance, it has pleased the United States to bar out their poor little output of sugar and their little bit of tobacco.

But it is your duty — I do not need to say that — I believe you will make it your duty, to take up the cause of those poor Filipinos and see that they get fair treatment in Congress, and I know Congress will do what is right, provided the question is put before them fairly and not falsely, as it has been by people who have an ignorant notion of the economic aspect of this question of tariff with the Philippines.

I thank you for your patience. (Applause.)

Bishop Canevin's Speech on Federation.

My suspicions are aroused by the inconsistency of the honorable Chairman's suggestion in his introduction. He began by saying that in order that this session of the convention might be exceedingly short, he would ask me to make a few remarks. I took that as a very gentle hint that I would be expected to be very brief in my remarks, and then he calmly invites me to stand up here and in a brief address give you the history of the Federation, which is one of the largest subjects that occupy the attention of men at the present time.

I see in this movement and union of the Federation of Catholic Societies and of earnest Catholic men and women, a mighty power, a means to carry on the work of the Church in this country. His Grace, the Most Reverend Archbishop of Boston, said this morning that our work was to consist more in our stability, in the firmness of our power, than in any extraordinary activity. He placed before us in a few words the very nature and character and description of the Catholic Federation. A mighty wall, he said, to resist evil. But he did not mean a dead wall; he meant a living wall, a living power, and every individual in the Federation was to be a stone in that wall that would support a part of its weight and do a part of the work. And you know that the walls of a church or the walls of a fortress are usually strengthened by the great buttresses which support and uphold them, and so this Federation of Catholic Societies, of Catholic men and women, must be supported by the great buttresses of the Church in this country, and the leaders of the hierarchy in Boston, in Philadelphia, Chicago, St. Louis, San Francisco and the other archdioceses of the country must be the towers of our fortress. And the Archbishops ought to be the great watchmen on the towers, looking after the interests of the Catholic Church and guiding and directing the forces within.

It is not material means that will bind us together; it is not the culture and learning of Boston; not the material resources of Chicago and New York and Pennsylvania; it is not social position; it is not political power that is to be the cement to bind together the different parts of this mighty fortress of Catholic Federation. No. It is our common faith in Jesus Christ and His Church. That is the binding power.

But it must also be a living Federation. It reminds me of the origin of one of the slang expressions. It is said that when a certain king from a part of Greece came to Athens in olden times, he was surprised to find no great wall encircling the city; no evidence of strong defence of that kind. And he said to the King of Athens at that time: "Where are your walls to protect the city?" The King said, "Tomorrow I will show you the walls of Athens." The next morning he led the visiting king out to the plains, where he had gathered the citizens and the soldiers of Athens, and pointing to them he said, "There are the walls of Athens, and every man a brick." (Applause.) It is said that that old classic expression gave origin to that slang expression that we heard a few years

ago. Now we must be able to point to this Federation of Catholic Societies, of Catholic men and women, with that pride and confidence which animated the mind and heart of the King of Athens in the days of old, and say: "There is the firm defence and solid fortress of the Catholic Church in America and every man a stone of the great fortress and the great wall." But in order that every man may do his duty in this great Federation, he must not only be cemented firmly to the other parts by the bond of our common faith, but he must be cemented by the great principles of Christian charity. That is the living power that is to be the very soul of our Federation. We have so many thousands and hundreds of thousands of men in all states and conditions of life, learned and unlearned, high and low in the social scale, from the humblest to the highest, who are capable of taking a part in this great work, that it will be a deplorable thing if we do not all do our duty to bring them together by the bond of our common faith, and teach them to stand together and to act together in faith and in charity.

We need in this organization men who are educated up to the true principles and true spirit of Catholic Federation. Men who know what it means to be a Catholic; men who at all times will think as Catholics, speak as Catholics, live as Catholics and act as Catholics. We therefore need to carry on the work of education. The great objects which have been presented to us in the sermon at the Cathedral yesterday and in the report of the National Secretary, as well as indicated in the magnificent and splendid discourses which were listened to last night — these objects cannot be properly carried on without a body of men educated in the true principles of our holy religion. The propaganda of socialism and atheism is being carried on in our workshops, our factories, our mines and in our country districts, as well as in our public offices and among our professional men. And these men are busy day after day in spreading their literature, in inoculating our young men and our old men, who perhaps are discontented with their lot in life and are restless in the daily labor and hardships which poverty brings to them, and ready to receive the false doctrines of socialism, the false education of atheism and rebellion against the laws of the country as well as against God's law. They talk socialism and atheism and immorality; they spread their literature. They are skilled in it. Every young man can tell the principles of socialism and put forth the most plausible arguments in its favor.

Now, can we not by some means of this Federation, through our Catholic societies, by lectures and literature, educate our Catholic men so that in these workshops and factories and other places of human industry, they may meet these objections to our faith, that they may stand as bulwarks against the encouragement of these false principles, and carry on the Federation work by putting into the hands of these people literature teaching the true Catholic principles, and eradicating these ideas of socialism and unbelief?

And so in the work we must carry on in this Federation, according to my mind and my thought and ideas, we have the great work of education among ourselves, so that we will stand firmly together throughout the country.

Professor Monaghan's Speech.

NOTRE DAME UNIVERSITY.

LADIES AND GENTLEMEN: I shall not take a great deal of your time, but I shall be obliged to hurry in order to cover the ground, or part of the ground, of what I want to say to you. I was first allowed twenty minutes, but they have extended this to a half-hour, so you have some idea of how long you have to listen. There is an old story that I am always fond of telling to a new audience when I get it, of a school teacher who said to Johnny Jones: "If your father owed a man $100, and would pay $25 a month for three months, how much would he still owe?" "One hundred dollars," replied Johnny. "No, no," said the teacher. "Johnny, you may stay after school; it is plain to be seen you do not know your lesson." "Oh, yes," said Johnny, "I know my lesson, but the trouble is you don't know Pa." (Applause.) You may be in the position of that teacher.

I have a dry subject — the conservation of our natural resources. It is a statistical subject. I think it is Dr. Wals who said, "There are three kinds of liars,— ordinary, extraordinary, and statistical." I belong to the last, and I suppose the most important one of the three.

The conservation of our natural resources. The President of the United States only a few weeks ago called all the Governors of the different States together, with some of the leading experts of the United States, to discuss ways and means of stopping the awful waste of the vast natural resources of this Republic. The whole science of what we call political economy turns around three simple words, — want, work and waste. Men and women are creatures of wants. They have some very great necessities, and after man has supplied his wants or necessities, what remains over is piled up as wealth, some as luxuries and some as capital, to make more wealth.

The world wants a great many things, and it needs some. We have to have food, clothing, heat and light, and the country that produces the most of these things has a great advantage. No country on the face of the earth seventy-five years ago could compare with the United States, with the possible exception of China. No country on the face of the earth to-day can compare with the United States, with that same possible exception. If the great German geologist is right, then China surpasses us, but our natural resources have been very highly developed, while those of China are lying dormant or are just being opened up. Some writers, ignorant writers, tell us that there is a decadence in the Italian and Latin countries. There never was a decadence in the sense that they express it. The fact was that Italy, Spain and Portugal led the world and stayed there until the discovery of the utilization of coal for the manufacture of iron and steel. (Applause.) And if you want confirmation of that fact, go to Belgium, which is 65 per cent Catholic and find it the busiest bee-hive on earth. (Applause.)

Europe had coal and iron and limestone. Limestone for flux in the manufacture of iron and steel. And England's great era of prosperity and progress along material, commercial and industrial lines began about the age of Elizabeth's reign, and it was coincident with the discovery of the application of coal in the manufacture of steel and iron. And in recent years I would call your attention

to the manufacturing that has been going on in Italy, and then let me remind you still further that Italy is most abundantly supplied with what they call "white coal," which makes this country rival Germany or England in its use in the development along the lines of electricity.

England, because of her enormous deposits of coal and iron, because of her consummate generalship in going into Spain and buying up mines, and also into Norway and Sweden, led the industrial and commercial world up until ten years ago. As a matter of fact she leads the outside world to-day. But in ten years we shall have surpassed England in foreign trade, and then we will be the leaders.

As a matter of fact, there is more business done within the confines of this Republic, with its three million square miles in the United States, than all the outside trade of the world, and that is based upon the marvellous resources of this Republic. We have 225,000 square miles of coal, to begin with, the larger part bituminous. Science has discovered how to utilize it in the manufacture of coke in Pennsylvania and Ohio and other States, and it has become more valuable than anthracite for this purpose. Let me put it in another way. We had two thousand billion tons. This amount, at our present rate of production and consumption, should have lasted something like five thousand years. But, ladies and gentlemen, because of the wanton, wicked wastefulness in the use of this coal, we are now in danger of having it no longer than one hundred and fifty years. In other words, we have taken out in less than ten years twenty million tons. We have utilized 500,000 tons, and wasted the balance. We must sometime wonder if, under the law of eminent domain, it would not be better to seize these great resources and retain them for future generations. Some have figured out that in two hundred years our coal mines, which should have lasted ten thousand years, will have been exhausted. The reason for it is this: The greed of the coal barons is so great, and they desire to get rich so rapidly, that they go into the mines, and finding the coal there in layers, a layer of coal one and a half feet thick, then a layer two to five feet thick, then a layer of slate and another layer of coal, they use the central layer, leaving the upper and lower layers. The mine caves in, and it it impossible to take any more coal from the mines.

It does seem to me that under some law, there should be a way by which people could go in and stop this, an injunction if you will, or some means by which these men could be restricted from this awful destruction and loss of our most vital product, — coal; because our whole industries and commerce depend upon the supply of coal.

The iron of our country has been wasted in the same way. A famous scientist has figured out that the iron supply of the world was about ten billion tons.

I told you in the beginning to watch out for statisticians. Whether he was indifferent, or whether it was a careless disregard of us, he paid very little attention to the fact that we have in this Republic at least ten billion tons. Our supply that we know of at present is at least that much. We have the most wonderful iron deposits in the world. You can go into Michigan, Wisconsin and Minnesota, and with a steam shovel pick it from a hillside; load it and send it to the boats in cars, and then in these ships send it to Buffalo, Toledo or Chicago and have it converted into iron and steel. I do not care to discuss politics with the

Bishop from Cebu, but I could tell him some interesting stories of their iron there, where they can make a steel rail for $10 to $15 and sell them for from $27 to $35, and that because they have the cheapest coal and iron in the world, and the best iron for the purpose for which it is used — rails and girders.

There are such things as high-grade and low-grade ores. The same greed manifested in regard to coal is being manifested in regard to iron. The high-grade ores, are used, and the low grade ores are neglected. The loss, fortunately for us, is not so great in iron as it is in coal. If, however, our present rate of production and consumption of iron goes on (at present we are turning out fifty million tons yearly, nearly half the iron tonnage of the world) with the rapidity it has been going on, this generation that is just coming will see the end of the iron ores of the United States.

Now, of course I am not going to speak in the face of Providence: something else will be found to take its place, and whether it is found or not, that same hand that holds the world in its palm will be there after all the iron has disappeared; but it is not wise on our part to allow this wanton destruction to go on, if by law restriction of some kind can be placed on the iron mines of the United States. They are the heritage of our people.

Perhaps I should pause right here to say that this is important for this reason, that we have only exhausted up to the present time 2 per cent of our coal. It is not too late to begin. Only 2 per cent has been exhausted, so that it is well within our province to take some measure for restricting the action of these people who are making this awful waste.

Now I will show to you what it means in the way of statistics. According to the census of 1900 we produce 22 per cent of the world's wheat; 32 per cent of its coal (that is now 50 per cent); 33 per cent of the lumber; 34 per cent of the manufactures; 35 per cent of the iron; 36 per cent of the cattle; 38 per cent of the steel; 50 per cent of the petroleum; 54 per cent of the copper (and if we are running full time and there is no speculation in New York, 60 per cent of the copper); 75 per cent of the cotton; 84 per cent of the corn. This year we will produce over 25,000,000 bushels of corn, and it is now I think 63 per cents per bushel; 700,000,000 bushels of wheat, and wheat has gone above the dollar mark. You know what this means to the farmers.

So then, what the world wants, what the world needs, what the world must have if it is to go on with its industries, God Almighty has poured into our mines and forests. No nation on earth is so abundantly provided as we have been in the past, and the abundance has largely been from the coal and iron.

I come now to the most fascinating phase, — our forests. We had when we started over one hundred years ago, over a million square miles of the best woods in the world. We have a population of from eighty to ninety millions, and the population of the world is sixteen hundred million. But what we have lost is our forests. They have gone. We are now face to face with a famine in lumber and timber. We must meet it. We cannot go to Canada, because she wants it for herself. She learned a lesson from us. She learned that wood pulp would be used for making paper, and she will sell it to us at a high price. We cannot go to Russia, because the wood is undeveloped, and it takes years to develop it in that country.

So within ten or fifteen years we will face a great famine in timber. More than that, our forests of about two thousand billion feet, board measure, are being used so rapidly that the increase over the growth is so small, that within thirty years it will be hard to say what the country will do.

Luckily the inventive genius of the American people has found a way to use Portland cement with iron in the construction of houses. I think Mr. Edison can put up a house for about $1,000 for working men. But the woods are all gone. But it is not their loss as timber that is most important, I must insist.

Before there were any cut away, the forests of Spain were the most wonderful in Europe, but when they began to develop the country the forests were destroyed. Many sections of Spain from that time to this have been lost because of the destruction of their forests. Shaler, the professor of Geology in the University of Chicago, has figured that we have lost 3,000 square miles in some of our States, because of the loss of their forests. We are losing one hundred square miles to-day of that valuable soil. The Missouri runs into the Mississippi, the blackest, dirtiest river of the world, because the hillsides back of the Missouri have been denuded of their trees, and when the rains come they bring the soil from these hillsides to the Mississippi, and it empties into the Gulf of Mexico every year 500 million tons from the valley of the Missouri and Mississippi. A thousand million tons is being poured into the ocean every year, and the soil of the Missouri and Mississippi valley, according to tests made, is the finest, richest earth in the world, not excepting the Nile and the Ganges.

Much of this has gone beyond reclamation; but the Department of Forestry, in connection with the Department of Agriculture, are satisfied that we can replant our trees. If you go from Maine across the continent to California and Oregon, if you happen to be familiar with any of these subjects, you will come back with a sad heart at the situation. Only yesterday as I came to Boston from New York, I read an article from a man in New York or New Hampshire, calling attention to the fact that some firm or syndicate has bought up some forest reservation of New Hampshire, and that the syndicate was determined, unless they could get the people in New York or New Hampshire to buy it, they are going to tear these trees from the hillsides. They argue that when they are taking out trees they will not sell to all buyers, because they want to do the work in large sections, and they cannot work small sections because it does not pay. More than that, they are going to tear out every tree, young or old, so that the whole section will be denuded by the time this syndicate gets their trees out. Their argument is that it is simply a business proposition. I wish sometimes I had the lips of Isaiah, to set before our people the infamy that is often practised in the name of "business." Business must have no sentiment in it; of course, there is no sentiment in business.

Professor Thomas Dwight.

The principal address of the evening was delivered by Prof. Thomas Dwight, Parkman Professor of Anatomy in the Harvard Medical School, who spoke on "The Church and Science."

To approach properly this vexed question of the Church and science let us begin at the very beginning. No need to ask this assembly if it believes in God, self-existing, eternal, infinite in all His attributes. No finite mind can grasp what God is in Himself, but reason alone tells of His existence, and through faith we offer Him such imperfect worship as we can. We recognize Him as Creator of Heaven and earth, the wonders of which have been unfolding themselves to the eye of the student with unprecedented rapidity during the past century. Can we doubt that God in creating the universe created it for a purpose worthy of His infinite Self? No, we cannot doubt this for to do so would be to belittle God. We Catholics further believe that God, having redeemed fallen man, in His goodness established His Church as man's infallible guide in religion. What, then, is religion? St. Augustine, at once deep and poetic, calls it the link which binds man to God. All that relates to religion is in charge of Holy Mother Church, presiding as she does particularly over faith and morals. Science is not easy to define; but we recognize that it is something more than mere knowledge, it is knowing in so far as we may the causes of things; it is knowing the laws in accordance with which nature, both animate and inanimate, is arranged and acts.

Man being a rational animal, with an immortal soul as well as a body, aspires to science. Not only does he turn the forces of nature to the profit of mankind, but he seeks to know and understand her secrets from his love of knowledge. Surely this is a most worthy employment of man's God-given faculties which, while of service to his fellowmen, leads him to admire and worship his Creator more and more.

With this simple and yet undeniable view of the primitive relations of religion and science what an absurdity to speak of any conflict or dissension between them! The very idea is in contradiction with primary facts. One is almost inclined to wonder that the Council of the Vatican should have thought it worth while to make the celebrated definition: "Nulla unquam interfidem et rationem vera dissensio esse potest." "Never can there be a real conflict between faith and reason," and to explain that, this is so because truth cannot contradict truth. At first sight this seems very superfluous. I can only account for its being done on the theory that the Church was anxious to support the faith of her weaker children, or perhaps to make her position clear to all. And in point of fact it must be admitted that the ideal condition which I have just sketched is very far from being that actually confronting us. What shall I say of the confusion reigning to-day not so much in the scientific world as in the popular mind? By no means all look to God as the first cause and not all of those who do so look to the Church as the guardian

of faith and morals. How comes it that where there should be harmony there is discord?

We have no leisure for an inquiry which would involve the history of civilization from the earliest times. It is enough to see things as they are. Let us look abroad throughout the so-called civilized world at the relation of the Church to the civil governments. In some few countries we see the Church free and honored, nowhere more flourishing by the way than in this happy country where liberty is not license but the right of every man to the pursuit of happiness under law; but in most we see it misunderstood, hampered, and in some insulted and oppressed; most so in the countries of the greatest political unrest, which are ringing with cries for a false liberty, not the placid liberty of law and content, which we have known so long, God grant we may never lose it; but the frantic fury of the so-called goddess of reason of the French revolution.

"Greet her with applausive breath,
  Freedom, gaily doth she tread;
In her right a civic wreath,
  In her left a human head.

"Let her go, her thirst she slakes
  Where the bloody conduit runs,
And her sweetest meals she makes
  On the first-born of her sons."

This was the freedom which cast so indelible a stain on the French revolution with its slaughter not of oppressors only but of venerable prelates and of holy women vowed to God.

Let no one tell us that these are tales of long ago, of no significance to men of the day. How many of us remember the massacre of the Archbishop of Paris and his companions by the Commune in 1871? And is it not the same spirit which, milder in manner but perhaps more deadly in purpose, is now persecuting the Church and forbidding even the mention of God in the public schools of France? Let it be noted, moreover, that this spirit has the sympathy of the forces of anarchy in other countries. Did not a certain Italian society congratulate the French government on its plunder of the Church? But why dwell, it may be asked, on these revolting scenes of murder and sacrilege? Am I not here to speak of science? Even so, I dwell upon these things because there is a deep relation, far more intimate than one of analogy, between the doctrines of false freedom and those of false science. Just as there is a true liberty which rests upon law so there is a true science resting on the sound foundation of proved facts. And just as there is a license or false liberty which revels in the ruin of law and society so there is a sham science resting on unproved assertions and on unjustified negations which aims at the overthrow of religion. Let us glance at some of its most essential features. In the beginning was matter and force, how they got there no one knows, and no one of any sense cares. The nebulous matter formed worlds on which in course of time life appeared in some unknown manner.

Though we do not quite understand it, yet we know that life is a state of certain collections of cells which in some way came from the non-living. It cannot be anything essentially different from the matter which precedes it, for that would compel us to accept the crowning absurdity that there is a God and design. To be sure there are laws, but they depend upon forces inherent in matter. There being no difference between living and non-living so when we get to the higher beings there is no distinction between man and beast; between reason and instinct. What folly under these circumstances to talk of free will! We are parts of the cosmos, when we die we are, or rather the elements which compose us are again set going as parts of other things, plants or animals as the case may be, to play the same senseless game over and over again. We cannot be said to lose our personality with death, for we never had a real personality to lose. Can anyone imagine a more senseless, hopeless scheme of existence? There is neither love nor duty, right nor wrong, having no free will we must do what we must, and above all we must support a creed we cannot believe in, for man cannot free himself from his personality and his free will. We all know we are ourselves and ourselves only; and till we have muddled our brains beyond redemption we know that we have free will. Without it conscience is a delusion, law a tyranny. Fantastic and absurd as all this is when we once look it in the face, the most surprising thing about it is that anyone not in an asylum should have the impertinence to propose it gravely for our acceptance and to offer it to us under the name of science. Yet that is what is continually done and the community at large bows down and accepts these shams as something great. True, we cannot make this system tally with the daily episodes of life. But, unfortunately, it passes for science. It deludes the ignorant and encourages the wicked to whom the idea of responsibility with its consequence, retribution, is, naturally enough, unpleasant.

But the preachers of these doctrines are not the true soldiers of science. Not among them do we find the Newtons, the Faradays, the Kelvins and a host of others, giants of science, who were ready to proclaim their belief in God. Nor do those belong among them who without any consideration of religion study in sincere pursuit of truth. But the army of science, like other armies, has its camp-followers who do not add to its reputation. Among them is the group of scientific nihilists, actuated by fanatical hatred of God and His Church. Noisy, offensive, utterly untruthful, they have left no stone unturned to degrade science from the occupation of the scholar to the tool of the demagogue. It is, I believe, of set purpose that the world is flooded with cheap editions of the works of Hackel, whom I shall call a man of science when I call Robespierre a friend of liberty and Herod a protector of innocence. From their point of view they do well. They are wise in their generation. Religion is indeed the link that binds the poor man to God, that encourages him in his great example of humility and patience, teaching love and forgiveness. Not these are the doctrines of anarchy, and as we see in France, now an object lessson to the whole world, one of the most effective weapons to destroy belief in God and morality, is the teaching of sham science. Against this indeed the Church sets her face stern and immovable.

Let us now discuss what is in the minds of multitudes of our friends outside of the Catholic Church who cannot but think, from the way that history is written,

that the Church through ignorance or prejudice or timidity has opposed science. Surely we must frankly acknowledge the human element in the administration of affairs. It must be remembered that the Church is infallible only in matters of faith and morals, and that in lower spheres her officials are liable to error. But let the fair-minded man follow the history of any department of science and he will soon free his mind from the notion that the Church has been hostile to science as such. Listen to what so typical a Catholic as the great St. Augustine said fifteen centuries ago concerning Christians who drew their ideas of science from their own interpretations of the Scriptures. After pointing out what a scandal it is that unbelievers should hear a Christian making such mistakes that they can hardly keep from laughing, he continues: "And the evil is not so much that the man should be laughed at for his blunders, as that our writers are supposed by those without to have held these opinions and are criticised and despised as ignorant, to the great detriment of those for whose salvation we work. For when they find one among the Christians making mistakes in that which they know well, and hear him declare his false opinion as coming from our Scriptures, how shall they believe what these teach of the resurrection of the dead, of the hope of eternal life, and of the kingdom of Heaven, after having looked upon them as false in matters of which they have had experience or which they have received on indubitable evidence?"

It is not necessary to dwell on the work of the monasteries throughout Europe in the subsequent centuries. Learning then was indeed the lot of the few but it was through the influence of the Church that it existed at all. Read Professor Walsh's remarkable work on the Thirteenth Century which he maintains is the greatest of centuries. Be his contention right or wrong he gives a most instructive view of the beneficent work of the Church in education.

To show the Church at her brightest as the friend of science let me lay before you some scattered observations on the progress of medicine and of biology and permit me to speak first on that department to which my life has been devoted, that of anatomy and more particularly human anatomy. There is but one way of learning anatomy and that involves so much that is repulsive to man, so much that makes for superstition, so much that to the ignorant seems inconsistent with proper respect for the dead that if the Church in mediæval times had done something to hamper its progress there would have been perhaps no great cause for astonishment: certainly there would have been much excuse. To-day all men know that anatomy is the foundation of surgery. There are few families among us some of whose members have not been snatched from death or peril by the surgeon, yet here in the United States in the twentieth century there is continual anxiety in the profession lest prejudice should interfere with the necessary training of students for the welfare of suffering humanity. Yet when we look far back through six centuries to Italy, the home of the Papacy, we find Mondino laying the foundation of modern anatomy at Bologna whence it made gradual progress throughout Italy. Were I speaking to a professional audience I should remind my hearers that of the structures of the body, which according to old custom were known by the names of the discoverer, a very large proportion have the names of an Italian.

From 1853 to 1868 the monk Gregor Johann Mendel might have been seen in the garden of the Augustinian Monastery outside of Brunn in Austria performing a

long series of experiments on the variations obtained by crossing different specimens of peas *for generation after generation*. Time does not allow me even to mention details. Suffice it to say that he established a law of heredity now known as Mendel's law. His own experiments were on plants, but it has been found to hold good with animals also. He communicated this paper in 1865 to the Union of Naturalists of Brunn, of which he at one time was the president. It was published in 1866. It remained absolutely unnoticed till the beginning of the present century. In a year or two after the publication Mendel became abbot of the monastery. Presumably his new duties left him no time for further experiment. He published nothing more on the subject and died in 1884 at sixty-two, quite unsuspecting that his name was destined to stand among those of the leaders of science. Bateson, a most enthusiastic worker in this line, declares that "had Mendel's work come into the hands of Darwin, it is not too much to say that the history of the development of evolutionary philosophy would have been very different from that which we have witnessed."

Let me ask you to picture to yourselves another agricultural scene; this time at Arboise in the pleasant wineland of France at about the year 1885 on the feast of St. Just, the patron of the town. It had been the time-honored custom for a body of men employed in the vineyards to bear solemnly to the church a model of an immense grape made of real grapes which was blessed with special ceremonies. But with the growth of the power now striving to destroy religion in France it was said that year that this was unworthy of the enlightened age and it seemed that the ceremony which had grown so dear to some, so familiar to all, must be abandoned. But at the proper time a magnificent emblem appeared attended by a guard of men accoutred as usual and behind it walked, or rather limped, for he was lame, a short, white-haired man. The procession went to the church and all passed off as usual. This man was Louis Pasteur, the foremost man of science not only in France but in the world.

What better evidence would one have of his pre-eminence than that the authorities of Harvard, when choosing a name for the new approach to the court of the new Medical School, the pride of the University, should call it the Avenue Louis Pasteur?

It is out of the question for me to speak in the slightest detail of Pasteur's achievements. I shall not try even to enumerate his successive triumphs. He was a true genius, a born discoverer. His work was essentially the study of minute microscopic organisms which has revolutionized both medicine and surgery. To say that his discoveries for the most part have been of great practical importance is to understate the case most wofully. You shall judge for yourselves.

He dealt the death blow to the doctrine of spontaneous generation according to which low forms of life appeared in decaying matter without progenitors. This question had been in dispute for generations. It may be said that it has no religious significance one way or the other, but it certainly was held to favor the school which denies the Creator. It had received some two generations before a crippling blow from Theodore Schwann. He is one of the many whom I have regretfully passed over. A pupil of the Jesuits, by the way, he became Professor of Anatomy at Louvain where Vesalius had studied and where Van Gehuchten, one of the greatest

authorities on anatomy of the nervous system, teaches to-day. But the theory was not dead, and it remained for Pasteur to kill it by experiments so conclusive that no doubt could remain. In his own words, "There is not one circumstance known at the present day which justifies the assertion that microscopic organisms come into the world without germs, or parents like themselves. Those who maintain the contrary have been the dupes of illusion and of ill-conducted experiments, tainted with errors which they know not how either to perceive or avoid." But this was no matter of abstract science, as he himself recognized. "It is in man's power," he wrote, "to make parasitic diseases disappear from the face of the earth, if the doctrine of spontaneous generation is a chimera," as I am convinced it is. Through other experiments he established the principles by which aseptic surgery became possible. No man did so much for the introduction of the practical part in spite of ridicule and unbelief as Mr. Joseph Lister of Glasgow. I visited him in 1869 with a friend, who has since become distinguished in surgery, before returning from our medical studies abroad, to ask him to show us his methods. We were most kindly received and needless to say he began with what Pasteur had established. In 1874 he wrote to thank Pasteur for "having given him the only principle which could lead to the success of the system of antiseptics." Later, when Lord Lister, he spoke yet more strongly as the representative of the Royal Society, at Pasteur's Jubilee. "Truly," he said, addressing him, "there does not exist in the entire world any individual to whom the medical sciences owe more than they do to you. Thanks to you, surgery has undergone a complete revolution, which has deprived it of its terror, and has extended almost without limit its efficacious power." Of great practical importance were his studies on fermentation with regard to beer, with a view of helping the French industry, more particularly against the rivalry of their German victors. It has been said that Pasteur's discoveries suffice of themselves to cover the war indemnity of five milliards of francs paid by France to Germany. Surely this should be a good record of beneficent discovery on the part of one man, but it is not all. There is still to mention the introduction of inoculation against antrax, a deadly disease of animals, and finally against the dread hydrophobia in man. Of old this terrible disease was practically universally fatal; now among those treated at the Institute Pasteur the deaths are less than one in two hundred.

As you can see from the scene I have described, Pasteur was a sincere and devout Catholic. "The more I know," he said, "the more nearly does my faith approach that of a Breton peasant. Could I but know it all my faith would doubtless equal that of a Breton peasant's wife." He died in 1895, fortified by the last sacraments, with the crucifix in his hands.

Such myths as the alleged opposition of the Church to science must soon perish when the truth is known. To spread it is one of the purposes of this Federation, which appeals to all to come and examine for themselves. We know that this is all that is wanting to dispel the prejudices of hosts of those around us, who would gladly be our friends. The presence at this meeting of the highest representatives of the State and City may well be hailed as an earnest of peace and good-will.

The Chapel Car—A Description and Its Mission.

THE Chapel Car attracted more attention than any other single feature of Federation week. It was stalled all week on the B. & A. tracks behind Symphony Hall, and its visitors were numerous.

The St. Anthony Chapel Car is the only Catholic Church on wheels in the United States.

With the car is the Rev. Francis C. Kelley, D. D., the President of the Catholic Church Extension Society of Chicago, which owns the car.

The arrangements for the reception of the car were made by Father Philip J. O'Donnell of St. Philip's parish.

The car is the gift of Mr. Ambrose Petry, one of the most distinguished citizens and Catholics of the United States, who has recently received from Pope Pius X. the rare honor of being created a Knight of St. Gregory.

The car was dedicated a little over a year ago, and since that time has been in active service in several of the Western dioceses, visiting the neglected portions of the country that are devoid of any church facilities. It carries a complete chapel, with movable pews, having a seating capacity of nearly 100; it has private staterooms for the priests in charge, bath-room, dining room and kitchen. When in the various dioceses the ordinary places one of his priests in charge to conduct missions for weeks at a time, organizing parishes, securing sites for buildings and corralling the scattered sheep to the fold. By means of this car some excellent work has been done on behalf of the Catholic Church, and in whatever places it has been it has invariably created somewhat of a sensation.

JUL 23 1958